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# RELIGIOUS EDUCATION

A Quarterly Devoted to the Development of  
Character through the Family, the Church,  
the School and Other Community Agencies

JULY, 1935

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The Rochester Convention of the R.E.A.

*Hugh Hartshorne, E. J. Chave, Harrison Elliott*

Religious Education and the College

*Edward A. Fitzpatrick, Paul F. Laubenstein*

The Church

*Beryl D. Cohon, Bernard E. Meland*

Character Education

*Roy A. Burkbart, Milton S. Czatt*

Literature

*George A. Coe*

*A New Bibliography—Book Reviews and Notes—Index  
to Volume XXIX*

# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

Articles in *Religious Education* are indexed in the EDUCATION INDEX, which is on file in educational institutions and public libraries.

LAIRD T. HITES, Acting Editor



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## The Religious Education Association

Publication Office, 404 N. Wesley Ave., Mount Morris, Ill.  
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# RELIGIOUS EDUCATION

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# Greetings from President Hartshorne

Fellow-members of the R. E. A.:

The Religious Education Association has been passing through a crisis. Like other organizations of similar character, its income and membership have been greatly reduced and its program curtailed. During this past year the general secretary received only a small part of his salary, drawing on his own resources for his living. This could not go on, and his resignation was accepted with deep regret at the Rochester meeting of the Board, to take effect June 30, 1935.

The historic function of the Association, in the judgment of the Rochester meeting, remains unchanged, viz., to gather into a fellowship those individuals, no matter what their administrative relations, who feel drawn together because of their personal interest in the frontier problems of religious education. Through this fellowship many pioneer efforts have been fostered, out of which have come notable advances in the character-building programs of churches, synagogues, schools, colleges, and community agencies.

This work of pioneering is by no means finished. It never can be as long as minds are alert and free. To those who are eager to tackle the difficult educational problems now confronting religious leaders, in an atmosphere which demands no compromises, or who desire to share the results of others' thought and experiment either in the annual meetings, the regional meetings, or the Journal, the Association extends a warm invitation to renewed interest and activity.

We are now dependent entirely on voluntary unpaid leadership. Officers and committees elected at Rochester are at work to put our house in order, to assume with courage our legitimate indebtedness, and to divide among the members the responsibilities for this next year's program of study. Dr. Chave of the University of Chicago is chairman of the Board and of the Executive Committee of the Board. The latter were chosen from among Chicago members in order to facilitate changes necessary in the office. Professor Elliott of Union Theological Seminary is chairman of the Program and Research Committee, the members of which center in New York. The Editorial Committee, with Dr. Dimock as chairman, continues as before. You are asked to give earnest attention to the statements of these chairmen as they appear from time to time in the *Journal*.

Lack of funds has made a letter to each member impossible. *Please respond to this as though to a personal letter and assure us of your support.* If we face this crisis together we shall pull through with flying colors. We, the officers, are doing everything we can think of. The work is here to do. We have a magnificent heritage of achievement behind us, and our opportunities are limited only by our own vision and courage. Let us stand together.

*Hugh Hartshorne,*  
PRESIDENT.

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## THE ROCHESTER CONVENTION

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### The 32nd Annual Meeting of the RELIGIOUS EDUCATION ASSOCIATION

Rochester, New York, April 26-28, 1935

E. J. CHAVE

THE thirty-second annual meeting of the Association was held in Temple B'rith Kodesh, Rochester, New York, with a small representation of our membership present. There was not a quorum of members to conduct regular business, but there was a quorum of the Board. The two groups—the Board and the other members—carefully considered the problems before the association and made some historical decisions. Their decisions, and some of the adjustments within the Association which followed, are reported here.

#### RESIGNATION OF THE GENERAL SECRETARY

The General Secretary, Mr. J. M. Artman, who has served the Association faithfully for the past nine years, had presented his resignation. After careful consideration of the financial situation and of the policies involved, it was decided to accept the resignation, and to carry forward the work of the Association for the present on a voluntary basis.

A resolution of appreciation of Mr. Artman's services was unanimously passed by the Board.

#### PUBLICATIONS

The Board, and all others present at the Rochester meeting, agreed that the Association must renew the publication, as soon as possible, of its regular journal,

*Religious Education*, which had been allowed to lapse for a year, and that Mr. Artman should be given opportunity to develop further the new magazine, *Character*, as an individual venture if he so desired.

It was felt that the Association could not finance both publications at the present time. Mr. Artman's primary interest lay in the direction represented by *Character*, and a majority of the Board and of the members present felt that the primary interest of the Association lies more along the lines of the former journal, *Religious Education*.

Since the meeting in Rochester, the Executive Committee has completed arrangements with Mr. Artman to take over *Character*, and has agreed to maintain, for the present at least, an affiliate relationship with that magazine. Mr. Artman is responsible entirely for its editing, publication, and financing. All rights of ownership have been transferred to him. During the coming year, however, *Character* will be sent to the members of the Association, in addition to the regular journal, *Religious Education*. It is the purpose of the Executive Committee to publish *Religious Education* quarterly hereafter. The Committee will lend their support to Mr. Artman in his adventure with *Character*, for the objectives warrant hearty endorsement and cooperation. They invite all members of the Association to

join with them in this gesture of cooperation.

#### COMMITTEES OF MANAGEMENT

Responsibility for the coming year has been placed in the hands of three committees.

Professor Harrison Elliott of Union Theological Seminary has been appointed chairman of the Program and Research Committee, and the members of this committee are located in and near New York City. They have been instructed to develop studies for the coming year along the line of the growth of personality and the function of religion in personality development. Their plans, as they develop, will be outlined in the issues of the Journal, and reports of the studies made will be published.

An Executive Committee, under the chairmanship of Professor E. J. Chave, of the University of Chicago, will be responsible for the administration of the Association and for the publishing of the Journal. This committee is located around Chicago.

Professor Hedley S. Dimock, of George Williams College, Chicago, continues as chairman of the Editorial Committee, which will push forward the publication of *Religious Education* as rapidly as possible, and seek even to excel, if possible, the achievements of the past. Professor Laird T. Hites, of Central Y.M.C.A. College, Chicago, who so effectively served the Association some

years ago as Editorial Secretary, has assumed the responsibility of editing this present issue of the Journal.

#### THE FINANCIAL SIDE

The Executive Committee has found it necessary to reduce expenses to a minimum. It has, therefore, sold the library of the Association to the Central Y.M.-C.A. College of Chicago. This is a strong downtown college, located at 19 South La Salle Street. The Association's library will be merged with the larger library of the College, and will be available for use by all members of the Association on the same conditions as before.

The committee has released all but a small section of the former office. The address continues as before, 59 East Van Buren Street, Chicago.

By rigid economy, and with the loyal support of the members of the Association, it is hoped that we can publish four issues of the Journal a year, promote a strong annual convention next spring, and that during the coming year we can begin a repayment of our debt. The total indebtedness amounted to a little over \$24,000 at the time of the Rochester meeting, \$14,000 of which was owed to Mr. Artman. Funds are now in hand to insure the publication of the next two issues of *Religious Education*, but the further life, usefulness, and honor of the Association depends upon the continued warm and enthusiastic response of our constituency.

### SUGGESTIONS ON PROGRAM

HARRISON S. ELLIOTT

THE RELIGIOUS EDUCATION ASSOCIATION throughout its significant history has been a pioneering fellowship of individuals with varied religious and professional affiliations, who have been drawn together by their common interest in the solution of front-line problems in the relation of religion and education. The members of the Asso-

ciation, who gathered in Rochester, New York, April 26th and 27th for the annual meeting, were unanimous in the conviction that there is special need for such a fellowship at the present time. They also recommended to the Board of Directors that major attention in the program of the Association should be given to a study of the development of personality in its

individual and social aspects, with particular reference to the function and contribution of religion in personality growth. These preliminary suggestions for program have been prepared on the basis of the discussions in the Rochester meeting and after consultation individually with some of the members of the Committee. They are submitted now in order to obtain from the members of the Association suggestions for revision and addition, and particularly in order to give individual members and local groups the opportunity to indicate the aspects of the program in which they would be specially interested and for which they would take responsibility.

*I. A review of present knowledge of how personality develops and of what religion contributes to this development.*

A careful survey of the results of experimentation and research in regard to personality development, with a summary of the present knowledge and a definition of major unsolved problems, is important as the basis for this suggested program. Aspects of this study might be undertaken by a university or theological seminary department of religious education, psychology, or education. Possibly a grant could be obtained for such a study.

*II. Considered in its relation to personality development, what is meant by religion and by religious experience?*

The definitions of religion and the creedal statements of the churches, in so far as they are phrased in theological terms, give little help. What is needed is a fresh examination of religion as it functions in the direction, transformation, and reinforcement of individual personality and group life. There is place for some fundamental thinking by individuals and groups in the philosophy of religion, giving attention to the postulates of religion for our time in the light of contemporary philosophy, psychology, and sociology. Questions like the following should be explored:

1. What is the religious quality in human experience?

2. How is religious experience like and how different from other experience?

3. Considered from the viewpoint of its bearing upon personality growth, what is religion?

*III. What is the distinctive contribution of religion and of religious experience to the growth of personality and to the development of character?*

1. What is the place of religion in the growth and integration of personality?

2. If personality is integrated around supreme loyalties or master sentiments, many of these enter into the formation of character. How do the religious loyalties or sentiments differ, and what distinctively do they contribute?

3. What is the bearing of religious taboos and sanctions on individual and social conduct? What do they contribute to personality development? How do they operate in modern life? With what individuals and groups and under what conditions are they effective?

4. What are the distinctive contributions to personality development of the Catholic, Jewish, and Protestant religions?

5. What is contributed through religion and religious experience to the growth of personality and to the development of character, which could not as well be provided in other ways?

*IV. How is the contribution of religion to personality growth secured?*

The characteristics of the individual are developed in and through social experience. This makes important an exploration of the experiences which are most significant in the development of personality and in bringing the contribution of religion to personality growth.

1. What group or social relations are most determinative in the development of personal characteristics? What is the evidence for this?

2. What experiences contribute most to the development of the religious aspects of personality? Where, when, and how is one's religion developed?

3. To what extent and in what ways are religious attitudes and experiences developed integrally as a part of other experiences in home, school, and community; to what extent and in what ways are they developed through direct religious influences?

4. What contribution to the development of personal religion comes through the home? through the church or synagogue?

The Advisory Committee ask the cooperation of the members of the Association in the exploration of these questions. Any problem on which an individual is doing or plans to do research should be reported. Articles ought to be contributed to *Religious Education* on various of these

questions. It is hoped that local groups will make these and allied questions the basis for their explorations and discussions. It is important that individuals and local groups shall correlate their work with the national plans in order that the results may be made available through the journal and in regional conferences. It is suggested that the Association look forward to a convention next spring, with the topic for consideration, "The Contribution of Religion to Personality Growth and Character Development." This would mark a stage of progress in the exploration of the questions in this important area and would make possible the planning of further investigation and study.

## THE PASSING OF TWO PIONEERS

W. A. HARPER

WITHIN less than a month of each other two of the "Founders of modern religious education" passed away—Walter S. Athearn on Nov. 13, and George Herbert Betts on Dec. 8. One other of the Founders, Henry F. Cope, died in the summer of 1923. Happily we have still with us seven of the ten Founders—J. M. Artman, W. C. Bower, George Albert Coe, Hugh Hartshorne, Norman E. Richardson, Theodore G. Soares, and Luther A. Weigle. Of the original ten, two were Baptists, one an Episcopalian, two Methodists, two Disciples of Christ, and three Congregationalists. No one denomination can claim the credit for founding modern religious education.

Perhaps a word should be said with reference to the choice of these ten men as Founders. They did not choose themselves nor enter into a corporate relationship. Not one of them was aware that he was founding anything, but only that he was performing the personal and professional duties that immediately challenged him. They were chosen by their

peers. Dr. Paul H. Veith decided to develop objectives for religious education and he concluded that the consensus of experts would be a valid basis. We do not need to endorse his concept in describing his method. He wrote to professors of religious education in colleges, universities, and seminaries, to editors of church school literature, to directors of religious education, and to a limited number of pastors known to be educationally minded, and asked them to nominate ten persons who would be entitled to qualify as Founders of modern religious education. When these nominations were in and codified the names of those who received as many as three votes were listed and sent out on a ballot to those whose opinions had been sought in the first instance and they were requested to vote on the ten of these who in their judgment could best qualify. That was in 1929. As a consequence the ten whose names we have given were professionally chosen.

Two of these Founders have fallen within a month. Dr. Athearn was sixty-



two and Dr. Betts sixty-six, which goes to show the youth of our movement. With the exception of Dr. Coe, who is an emeritus professor of Columbia University and now in his seventy-third year, all of the others are active in the profession which their peers say they founded and which they are still engaged in building and enlarging.

DR. WALTER SCOTT ATHEARN

Dr. Athearn was the younger of the two, though he died first. Since he has the distinction of having offered the first course in religious education for undergraduate college credit in Drake University in 1909, we will give our initial attention to his career. To have had the distinction of offering the first course for credit in an American college in any subject is sufficient to entitle a man to recognition, and particularly if that subject has grown to be one of major interest within a quarter century. In 1915 Dr. Athearn surveyed the field of American higher education and discovered seventy-one courses in thirty-one colleges, with only three colleges offering majors. Twelve years later, I discovered in a survey of the same field that 239 institutions had separate departments of Bible, seventy-two separate departments of religious education, and 218 had combined departments, a total of 468 institutions, with 1,273 professors, offering 3,816 courses, valued at 10,868 semester hours, enrolling 82,518 pupils, with current budgets totalling more than \$3,000,000. Athearn had evidently introduced a vital subject into the American academic curriculum. This in itself is a major distinction.

But Walter Scott Athearn has other claims to distinction. He wrote books that were widely read and tremendously influential. His first book *The Church School* brought down on his head the criticism of the Christian Endeavor Society and other young people's society groups of protagonists, for he recommended that Sunday school and young people's society work should not be sep-

arated. It was a novel idea, but twenty years afterwards we find the Southern Methodist Board of Christian Education sponsoring that very procedure. It is too bad that *The Church School* is out of print. It is a book worth knowing even today.

Dr. Athearn was a member of the Disciples of Christ and inherited all the passion of that great church for Christian union. He undertook to work it out in the field of religious education, and he hit upon his plan of a dual system of schools, public and religious, paralleling each other and equally efficient. To carry out his idea he inaugurated the Malden Schools of Religious Education. That plan failed, but Dr. Athearn felt he was right and tenaciously held to a system of week-day schools of religion on a community basis, supported by voluntary gifts, with a superintendent and board of Christian education just as in our well-known public school set-up.

Dr. Athearn was a prodigious writer and speaker. His articles in magazines would seem to have occupied all his time. Yet from 1914 to 1932, he wrote and published 13 books. In addition to this he served as chairman of the survey of the Interchurch World Movement in the field of religious education, planned and executed the famous *Indiana Survey*, and in addition delivered three sets of scholarly lectures—the Merrick (Ohio Wesleyan—1919), the Washington Gladden (1924) and the Duncan (Louisville Presbyterian Seminary, 1930).

During all these years in addition he taught religious education and for several years also served as dean. It is said that the first Mrs. Athearn had to tell him when to retire and when to eat. I can well believe it, because, one day in 1923, I went into conference with him at 10 a.m. and worked without intermission till five p.m. We then ate ravenously and walked thereafter at a trot for several miles, when all of a sudden he said "I have an engagement several miles from here at 8:30 and it is now 8:00." He summarily called a taxi

and was gone. I never knew a more terrific or terrifying worker.

But Athearn did not keep up with the procession. He always thought of the church as one institution and of the church school as another. He could not see how the church in its total aspect is educational. He had a dualistic mind-set and so his last days were not entirely happy in the field where he had done such original and creative work.

He was withal a man of deep conviction and was ready to insist on his ideas in the face of heavy odds. There is no question that he put the Boston School of Religious Education and Social Service on the map. It became a national institution. His work as dean there was outstanding, so much so that it won for him the chairmanship of the Commission on Character, Moral and Religious Education of the World Federation of Education Associations. He still held this honor at the time of his death. But his school was constantly running in debt, despite its enormous enrollment, because he offered more than 200 courses, going into the most minute type of specialization as to courses and degrees. The trustees insisted on retrenchment. He was sure he was right, and refused to retrench. Instead he wrote his famous report to them which later appeared as a book in 1930, entitled *An Adventure in Religious Education*, defending his procedures *in toto*. The result was that the trustees found another dean.

From 1931 to 1933, Dr. Athearn was president of Butler University. That institution was in a bad way and Dr. Athearn evidently was not the man to reform it. The trustees summarily dismissed him and later compromised a suit with him. In July 1934 he became president of the Oklahoma City University and died in St. Louis where he was in conference with bondholders of that institution on November 13th, before he had had opportunity to make his forceful personality felt in his new position.

Dr. Athearn was trained as a public

school man. There were no courses in religious education which he could take. He began his professional career as superintendent of public schools in Delta, Iowa, serving from 1894 to 1899. He then became associate professor of pedagogy at Drake University where he served for four years. Next he was dean of the Highland Park Normal College for three years, and returned to Drake as the first professor of religious education known in an American undergraduate college. In 1916 he went to Boston University as professor of religious education and became dean of his department two years later, serving for eleven years in that latter capacity, teaching, however, all the time.

Dr. Athearn opposed modern methods of education. He was dead set against the project method, against progressive schools, against the creative approach to education. His last book *The Minister and the Teacher* might well have been subtitled—"A Protest Against Present Trends in Religious Education." He protested, but to no purpose. The great leader and far-seeing initiator had lost step with the spirit of the times.

#### DR. GEORGE HERBERT BETTS

Dr. Betts, as Dr. Athearn, was trained in the general field of education. He was a voluminous writer. In 1906 he published his first book,—*The Mind and Its Education*. Between then and 1917, he published nine other volumes, all of them in the field of education. Since he entered the field of religious education, he has published two additional books in general education, making twelve in all in that field. In 1919 he published his first book in the field of religious education, to which he gave the title, *How to Teach Religion*. Dr. Athearn's comment on the book was to the effect that it should be entitled simply "How to Teach." However the book was approved as a training text by the International Council and exercised a great influence. In it we meet for the first time Dr. Betts' famous trilogy—fruitful knowledge, right atti-

tudes, and habituated skills—and in his last book—*Teaching Religion Today* (1934) we find the same three concepts serving as the framework for more modern ideas. For example, we find him saying that “life centered teaching renders obsolete a rigidly fixed curriculum” and at the same time insisting that the local group must be guided by a curriculum that is designed to function symmetrically in all the fields of fruitful knowledge.

Dr. Betts began his professional career as professor of psychology in Cornell College, serving in that capacity from 1901-1918, or seventeen years in all. In 1918 he became professor of religious education in Boston University, leaving there after one year to hold a similar position in Northwestern University. He served there for two years, when he went to the University of Southern California. After one year he returned to Northwestern for four years in the same capacity. He remained in Northwestern till his death, Dec. 8, 1934, but in 1926 became professor of education and director of research. No doubt his hardness of hearing led to this decision. Even a deaf man can do valuable and effective research.

Dr. Betts published in all nine books in the field of religious education, all of them thought-provoking volumes. From the publication of *How To Teach Religion* in 1919 to the appearance of *Teaching Religion Today* in 1934, any book from his pen commanded attention and won its sincere admirers. To have published in all twenty-one volumes and almost numberless magazine articles, is in itself enough work for a busy life. Yet during it all Dr. Betts was an inspiring teacher and found time also for editing the Abingdon Series of Week-Day Religious Education Texts, in all more than sixty volumes. To plan such

an array of books, secure the authors, read the manuscripts, and see the finished product through the press is a man-sized job.

Dr. Betts did not flinch from telling the truth. In *The New Program of Religious Education*, he alienated many friends of the evangelistic type by his well-known contrasts between the approaches of evangelism and education to the problems and issues of the religious life. He went still further in *The Beliefs of Seven Hundred Ministers*. The doctrinaires railed, but he was safe from their rage in his research department at Northwestern. In 1931 he subjected the whole of modern day religion to a gruelling test in which he relentlessly depicted its failure to achieve its avidly accepted goal of Christian character. This book he entitled *Character Outcome of Present Day Religion*. Preachers and teachers alike felt the sting of his rebuke, but that deterred him not, because he was interested in the truth, no matter where it might lead. The Methodist Church has always produced such giants in the pursuit of truth. Dr. Betts was a devout and loyal Methodist.

These two mighty Iowans literally worked themselves to death. They both died in the harness, in the midst of academic and professional duties. That is how they would have elected to make the great adventure.

So long as religious education can boast such Founders, we may bravely accept Dr. Betts' challenge in his famous article in the *Christian Century* this past year, in which he urged that religious education needs urgently to be rethought. This from one of our Founders indicates the growth, the resiliency, the promise of religious education. With confident hope, it faces the future ready to adjust its procedure to the changing ideals and widening knowledge of the times.

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# RELIGIOUS EDUCATION AND THE COLLEGE

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## CATHOLIC COLLEGE IDEALS

EDWARD A. FITZPATRICK\*

WHAT are the ideals of the Catholic college, and what is the relation of the ideals of the Catholic college to the ideals of liberal education? These are questions upon which I shall make some suggestions, although, of course, I shall not definitely answer them.

### THE CONTRAST WITH THE WORLD

The ideals of the Catholic college can be discussed only in the light of its fundamental character. In a world of mechanism it affirms the reality and supremacy of spirit; in a world of materialism it affirms the two postulates of religion which Professor MacDougal in the striking article in *Christian Education* calls "the affirmation of spiritual potency," and "the affirmation of spiritual participation." In a faithless world it has a faith. In a world of confusion worse confounded, it has a *Weltanschauung*, a philosophy, a very definite spiritual outlook. In a world pathetically drifting, stumbling along, it has a way of life—a straight and narrow way leading to Life itself.

### FUNDAMENTAL TENETS OF THE CATHOLIC COLLEGE

This faith of every Catholic college is capable of specific formulation. It needs no weasel words. It need not resort to the vagaries of a polysyllabic vocabulary nor to words which conceal thought, or are a narcotic of thought. This faith may be thus stated:

We believe in the personal God, in God

the Father, in God the Son, and in God the Holy Ghost.

We believe that God did in a marvelous manner create and ennoble human nature and has still more marvellously renewed it.

We believe consequently that man is a spiritual being and has an eternal destiny, and that he is now living a spiritual life in what St. Paul calls the Body of Christ, the Church.

We believe that this spiritual character of the nature and destiny of man is the most significant, fundamental and far-reaching factor in the whole educational process.

What are the implications of this twenty-century-old Christian creed for the college level today?

### SUPERNATURAL DESTINY OF MAN

The Catholic college asserts the supremacy of supernatural values as ends in education. They are reiterated here, not because, generally speaking, educators do not believe them, but believing them, educators do not permit them to enter into their educational thinking. In the pragmatist's language, they do not make a difference. The fundamental defect in our educational philosophy is that we are always talking and thinking about proximate and secondary ends instead of the final and ultimate end.

Christ Himself has variously worded this end. It is to gain membership or citizenship in the Kingdom of God, particularly in its consummation. It is to be saved. It is to have life everlasting. It is a guarantee that you shall not die for-

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\*Dean, Graduate School, Marquette University.

ever. It is the antithesis of wealth, riches, honors,—“Verily they have their reward.” The treasures for the Christians are in heaven where moth and rust do not corrupt, and where thieves do not break through nor steal.

So the aim or purpose of Catholic Christian education is clear, unmistakable. It is a spiritual aim, an other-worldly aim, a supernatural aim. It is the resurrection from the dead. It is life everlasting. It is life eternal. It is life in Christ. It is the life of grace. It is in no sense *merely* social, and it is not concerned *primarily* with social welfare, social well-being or any merely mundane end, though it will have transforming social results. Wealth, power, prestige, position, notoriety, scholarship, research, culture, civic intelligence, social efficiency, vocational skill are not the purpose of Christian education. They are not, in fact, in the vocabulary of Christian terminology. Of these aims, those which are good will be incidental results of the Christian scheme. They are not primary, they are not ends at all. “Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you.” “Morality shall be swallowed up in life.”

In the recent *Encyclical on the Christian Education of Youth*, the Pope said:

The proper and immediate end of Christian education is to cooperate with Divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: “My little children of whom I am in labor again, until Christ be formed in you.” For the true Christian must live a supernatural life in Christ: “Christ who is your life,” and display it in all his actions: “That the life also of Jesus may be made manifest in our mortal flesh.”

For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of

character. For, it is not every kind of consistency and firmness of conduct based on subjective principles that makes true character, but only constancy in following the eternal principles of justice, as is admitted even by the pagan poet when he praises as one and the same “the man who is just and firm of purpose.” And on the other hand, there cannot be full justice except in giving to God what is due to God, as the true Christian does.

#### HUMAN VALUES IN EDUCATION

The Catholic college is immensely concerned with the human values in education. It is interested, as the Pope says, in the “whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.”

As a matter of historical fact, the Catholic tradition has affirmed those subjects which have been formative on the spiritual nature of man. It has been in all past ages as it is to-day, the great supporter of the tradition of a liberal education. It has always maintained in its institutions as a matter of educational practice, those subjects which were not obviously connected with practicality and earning a living. Its faith on the human side is the faith of Rabbi Ben Ezra “A brute I might have been but would not sink in the scale.” Its answer to the objection of the uselessness of the subjects of a liberal education is Thoreau’s, “What have I to do with time, and was not time made for this?” It still affirms against all the worldly wise, and the panacea-mongers, even the technocrats, that “the life is more than the meat, and the body than raiment.”

#### SUPREMACY OF MORAL VALUES IN EDUCATION

The Catholic college believes in the supremacy of the moral values in education. If it must be said, and if the choice is necessary, it believes in moral values even in preference to intellectual values, but there is no reason why both moral and intellectual values should not grow in



depth and range together. It is painfully aware of the tragedy of a kindergarten education in religion going along with a college or university education in science. We see in many of the guides in our social and intellectual life the pathos and the futility of religious ignorance wedded morganatically to scientific competence. This tragedy is fatal not only in the individual life but in the social life.

We have seen in the individual life the moral disintegration, the drift, the loss of savor, as a result of this incompatibility of kindergarten notions of religion with university conceptions of science. Both these great humanistic fields of knowledge must be carried along concurrently and be mutually reinforcing. The truth of Nature can only be a continuing revelation of the Divine Truth—of the design, the purpose of Providence.

#### SOCIAL WELFARE

It must not be inferred from anything that has been said that the Catholic college is indifferent to social welfare. It realizes as of the very essence of Christianity that in the love of God, and in the love of neighbor for the love of God, is the whole law and the prophets. It cannot fail to appreciate the educational significance of the great doctrine of the brotherhood of man, nor can it fail to appreciate that Christianity is the way of life as well as a doctrine. It must furnish the knowledge that is necessary to guide us intelligently on this way, and to have this knowledge abound more and more in love, as our love should abound more and more in knowledge. The Catholic college regards as integral in its educational scheme the social sciences in their specific natural science aspects as well as in their philosophical aspects in the science of ethics.

Intellectual power and insight which are certainly objectives of a liberal education and an objective of Catholic education superior to the mere accumulation of information or knowledge, may still leave something wanting. Unless a man is

guided by the firm belief in the commandment, "Thou shalt love thy neighbor as thyself," he will have that worst form of selfishness, the selfishness of knowledge. Abundant instances we have on all sides of highly trained men, experts, prostituting their knowledge for the purpose of economic exploitation, of pecuniary gain, of private as against public welfare. Many not unwise minds have seen in the World War the natural, the inevitable result of intellectual power divorced from social welfare or from moral restraint. Our professional life and our industrial life reveal the social loss—even the social perversion—of men of the highest technical qualifications, who, because they have no social insight, do not dedicate their training to the social welfare. Cunning, power, thus divorced from social well-being—or in other words, self-centered—is the non-social, even anti-social, product of society's investment in education.

#### LOVE OF TRUTH

A final aspect of the Catholic college ideals is the love of truth. No truth is alien to the Catholic love of truth which centers in Him who is Truth itself. There must be in every field the free untrammelled search for truth by competent scholars. The Catholic world-view will profit by every discovery of truth. It will be deepened and broadened by such increases in knowledge. Revealed Truth will be better understood when ever new related truth is discovered.

The Pope has himself put the case well:

To quote the words of Leo XIII, "As all truth must necessarily proceed from God, the Church recognizes in all truth that is revealed by research a trace of the divine intelligence. As every newly discovered truth may serve to further the knowledge or the praise of God, it follows that whatever spreads the range of knowledge will always be willingly and even joyfully welcomed by the Church. Always will she encourage and promote, as she does in all other branches of knowledge, all study occupied with the investigation of nature.

#### A NOTE ON ACADEMIC FREEDOM

A word in this connection may be said about academic freedom. The untram-



meled search for truth by competent scholars must and will go on. There must be freedom, too, in the expression of new truth discovered. But that does not make a professor competent in one field, omnipotent. Omniscience is not an attribute of any man—even of a free professor who may know pretty much all that is known in one field. The responsibility of the searcher after truth in the college classroom is clear. And how much clearer is it for the popularizers, members of the vanguard of the scientific army teaching in our colleges. The reigning Pope has stated the responsibility of teachers in connection with academic freedom in a way that is sometimes neglected:

This norm of a just freedom in things scientific, serves also as an inviolable norm of a just freedom in things didactic, or for rightly understood liberty in teaching; it should be observed therefore in whatever instruction is imparted to others. Its obligation is all the more binding in justice when there is question of instructing youth. For in this work the teacher, whether public or private, has no absolute right of his own, but only such as has been communicated to him by others. Besides every Christian child or youth has a strict right to instruction in harmony with the teaching of the Church, the pillar and ground of truth. And whoever disturbs the pupil's Faith in any way, does him grave wrong, inasmuch as he abuses the trust which children place in their teachers, and takes unfair advantage of their inexperience and of their natural craving for unrestrained liberty, at once illusory and false.\*

\*"Christian Education of Youth," Encyclical Letter of His Holiness Pope Pius XI.

## DEVELOPING APPRECIATION FOR RELIGION IN THE COLLEGE

PAUL F. LAUBENSTEIN\*

AN EDITORIAL in a metropolitan daily recently presented some of the answers received by a secondary school teacher in England, who asked a class of thirty boys of an average age of fifteen to state the approximate date of Moses, and to set down any facts about him that

\*Professor of Biblical Literature, Connecticut College, New London, Conn.

### SUMMARY OF THE IDEALS

I have merely restated the Catholic college's faith in certain ideals: its faith in the supernatural destiny of man as an inclusive education objective; its faith in the human value, in education; its faith in the supremacy of moral value over intellectual values, if there be conflict, but ordinarily, the need for the concurrent and reinforcing development of intellectual and moral-religious training; its faith in social values as an integral part of its Christian faith; its faith in the untrammelled search for truth and the free expression of truth discovered.

These are essential ideals, too, of any conception of a liberal education. A liberal education must be determined by its fundamental ideals and its controlling spirit rather than by its subject matter. The ideals it loves are spirituality, morality, humanism, commonweal or social welfare truth. These are also its atmosphere or its spirit. They are the formative influences on the spirit of man. They reveal his dignity, his mobility, his magnanimity.

In these ideals the Catholic college is true to the tradition of a liberal education. It is true to its faith that the life is more than the meat and the body than raiment. It affirms the supremacy of the super-natural destiny of man in its answer to the twenty-century-old question, "What shall it profit a man if he gain the whole world and lose his own soul?"

they might recall. For this task he gave them five minutes. In describing the results, the editor used the following terms: curious, extraordinary, fantastic ignorance, preposterous answers, disquieting. Any teacher of Bible in an American college or secondary school reading the answers in question would probably smile and say to himself, as I did, "How famil-

iar!" Also indeed, he would say with the editor, how disquieting!

Disquieting, not necessarily as a character gauge of students, but at least as a culture index, and certainly as symptomatic of a larger religious and spiritual malnutrition which teachers of religion find among modern youth.

What boots it, for example, to teach courses in Bible in higher education, when the sort of background intelligence required to grasp elemental religious ideas is lacking in the inner equipment of students? This condition makes for malassimilation too in the study of any art or literary work in which the religious and spiritual content bulks large.

I am not now concerned here to review the pre-college factors which make for this state of affairs—familiar factors involving home, school and church. I am concerned to ask how college and university teachers of religion may deal with the situation that exists. It is an educational problem of the first order. What can be done?

### I

Shall religion take its cue from what is being attempted in somewhat analogous situations? Recently a friend of mine, aroused by the question of a college student, "*Who* were Sodom and Gomorrah?" stimulated me by asking the inevitable question, "We have courses in music and art appreciation, why not a course in religious appreciation?" The demand for such education in art and music is dictated by a need: the existence of literary, artistic and musical ignorance, or, stated positively, the creation of intelligence in these respective fields. As suggested by these comparable courses, the aim would be to transform religiously ignorant youth into youth religiously intelligent.

Reflection upon the subject, however, reveals that the analogy between the two fields is not clear cut, and that at least three major differences emerge to com-

plicate matters for the serious educator.

1. In the first place, religion is not a *field* unless life itself be considered a field. It is not just one interest among many others. As well try to delimit life as religion. It is essentially qualitative, kinetic and tonic. Only for purposes of the academic study of religion may considerations of how much, what and where be considered. Its genius, upon proper cultivation, is to impart a certain coloring or meaning to all of life.

The invention of both the concept and the word religion was not a happy one for the religious life. That most religiously gifted people, the Hebrews, had no such word. Nor does the Bible itself, although an exemplary record of religious life, bottle up this dynamic essence in a concept. The living relationship was too mobile, too vitally controlling to make it either possible or desirable. In the New Testament, the word thrice translated *religion* denotes an act of reverence. Its real nature is qualitative and dynamic, not the detached object of attention it sometimes becomes in a college classroom.

Hence, as over against other appreciation courses, which attempt to illuminate the various differentiated areas of human activity, we shall here be content with nothing less than to learn and to fulfil those religious conditions which beget a corresponding outlook upon the whole of life, to allow all of life to be integrated upon a religious frame of reference sufficiently ample to include it all.

2. If religion be teachable at all, it must be by methods which are congruous with its own nature. Learning about aesthetic and cultural masterpieces, their creators, and the schools, styles and techniques involved, may enable college students to become fair appreciators of works of art. It will not transform students into artists. Such courses make no pretense to develop doers or participants. They may help those who already *can*, by enriching their knowledge of the art in its many aspects, and in this way stimulate output or performance.

But appreciation of religion does demand just this. Knowing about religion must go hand in hand with active apprenticeship in contemporary religious life before genuine religious appreciation can begin. One might possess much knowledge *about* religion and still have little appreciation of religion itself. The embryonic litterateur, painter or composer, however crude his attempts at production, will, in virtue of these very efforts, be better qualified to understand the outstanding creations in his own field. So, too, wholehearted sharing in the religious life of the day is an absolute prerequisite for the development of religious intelligence.

3. On its empirical side, religion has arisen as the answer of human need for cosmic companionship. A universal need, both social and personal, it is scarcely to be outgrown with the accession of new knowledge and new controls. We have to do here with the satisfaction of a deep-seated, perennial hunger of everyman, with his total adjustment to his world and his total development. There is an urgency about this task which cannot be predicated of any academic studies, however immediate or practical they may be. It is far different from creating the capacity to enjoy a luxury or something optional. To develop in human beings an appreciation of religion involves the attempt to put them in the way of religious experience and thus help fulfill this need—a humbling thought for educators.

Recognition of such qualitative differences between courses in religious appreciation and courses in artistic or literary appreciation will help to sharpen the issue. Neither courses in Bible, taught from any point of view—literary, historical, or factual—nor courses in comparative religion or the philosophy of religion will fill the bill, although material from all of these will be drawn upon.

## II

If courses in religious appreciation seem advisable to stem the growing tide of religious ignorance—or, less pretentiously, to diminish the unreligion of mod-

ern youth—what then would be their emphases, content and procedure?

The primary fact of religion is this: that we live in a universe which elicits from mankind apposite responses. These advance under proper conditions to ever higher moral and spiritual levels, and make possible the establishment of vital relationships between the most Persistent Factor of the universe and man, relationships which we have come to call religious. In an age such as ours, whose growing subjectivism so readily passes over into agnosticism, we do well to emphasize this genetic objectivity of religion which finds its complement in responding human personality.

Paradoxically enough, psychology, which has sent us floundering in the quicksands of modern subjective idealism, at the same time points the way to an objective approach. Psychology aids us to see that religion is our response to an initiatory, cosmic, evocative Stimulus. This Stimulus is manifold and varied indeed, and in the higher religions, is known and experienced as God. Psychology thus permits us to view religion as a sort of apotheosized S-R bond. This interpretation brings religious experience into line with experience as a whole—*educed* by an object, a consciousness of something not ourselves. Religion may now respectably be presented as the sum total of personal and social reactions which our begetter, the universe, in religious character, calls forth from us in securing our ever more perfect adjustment and relation to the Whole. The different religions—our own included—may be regarded as so many systematized and organized manifestations of this response. The response varies according to age, climate, geography, cultural development and racial type, but exhibits numerous general and specific similarities of far greater significance than the divergences, which are to be expected.

The outstanding religious leaders of mankind may be presented to students as those who have made contact with the Great Stimulus of human life in ways

the most salutary and Life-fulfilling—in ways possessing the greatest universality, and making for the most perfect adjustment to the Whole concerned. It has been one of the services of high religion and of eminent religious leaders to reveal to mankind the conditions of moral and spiritual advance, and the complementary religious Capacity of the cosmos which sets man to thinking and acting religiously.

We may thus see in religion a reciprocal Self-realization of cosmos and man, and this on either a monistic or dualistic basis as we might prefer. A too-exclusive preoccupation with the man-fulfillment aspect of religion has led to limited, naturalistic, humanistic and subjective interpretations of religion, and has given us but a half-told tale. The other side of the picture, that of the cosmos-fulfillment aspect, will obviously continue to be the more vague because the more inaccessible. But it appertains to the primary element in religion, and cannot be excluded if we hope to gain an increasingly true appreciation of religion. The accession of relevant new knowledge should result in fuller understanding, which means, of course, that a person's religion must be ever perfecting itself. The approach from the cosmos side is admittedly the harder of the two approaches. It has the advantage, however, of emphasizing the objectivity of the religious Stimulus, despite the difficulty of adjusting it to the mental capacity of a class of college freshmen.

Similar difficulties may be felt throughout in the reduction of metaphysical concepts which it may be necessary to use. Yet if an important aim of a religious appreciation course be to furnish a basis for the integration of all college studies and to help toward the formulation of a religious philosophy of life, then this appears to be the place for it. Ideally the study should be carried throughout the four college years. In that way this integration process might continue as needed in the study of upper-class subjects which students have found difficult to integrate.

A small fraction of four years is little time enough to devote to issues of concern for one's entire life.

The late philosopher-scientist, Professor J. Y. P. Simpson, makes this sort of approach, at once objective and interested. His argument considers not only the empirical, but also the metaphysical cause of religion—again a necessity for any treatment which aspires to adequacy. This exposition of religion as interaction between the cosmos and man, and as including both a pull and a felt push, should go far toward answering those initial questions which inevitably arise in the student mind: What is religion? Why and how did it ever get started? What needs does it serve? Why have men continued to be religious?

### III

Leaving now this somewhat rarefied atmosphere, our course may proceed along the more empirical lines of the man-ward side and take up *religionways* (cf. Professor Sumner's concept of *folkways*). The ignoring of the fact that this interaction between Cosmos and man known as religion, in the long course of its history, has evolved certain ways best adapted to effect this mutual fulfillment, has been one of the chief contributory causes of modern religious ignorance, whether among youth or adults. There is small likelihood of knowing and experiencing this interaction apart from the characteristic thought and action forms it has found necessary to create for its proper functioning, its fitting expression and further development. Since it is in these ways that religion exists, and inasmuch as *way* predicates following, knowledge of these ways, conviction of their truth, and of the profit to be derived therefrom are to be had only by wholeheartedly treading them. This knowledge and conviction are imperative here, if not in other appreciation courses. Of such austerity is the discipline of religious appreciation.

If prayer and the mystical experience, for example, be among the ways in which the religious interaction lives and realizes

itself, then the practice of these ways is obviously the condition of man's knowing and receiving benefit from religion in these aspects. Or if some form of social organization called the church or congregation, with its varied activities—sacraments, liturgy, worship, fellowship, social service, promotion of the good life—be another of these ways, then man's appreciation and enrichment here, too, are possible only through appropriate participation.

Similarly with other forms originally peculiar to the religious life, such as creed and dogma with their characteristic categories. Analogous to the constitution of a state, creed and dogma stand as the constitution of religion. They are a record of commitments made to conserve interests and principles vital to the religious life, formal expressions of religious conviction, affirmations of a kind of life. And they are usually made when the existence of these values is threatened. A course in religious appreciation, as I see it, is obligated to attempt to replace present misconceptions of these principles by religious intelligence about them. Things which play such an important role in religion cannot airily be dismissed without giving due effort to understand them, however much this type of thing may be out of harmony with the *Zeitgeist* of the twentieth century. More is involved here than meets the eye.

Religion, that is to say, has its own language, distinctive categories of verbal, as well as of kinetic, expression. Training in religious appreciation will, of course, draw attention to the poetry, symbolism, and frequently personalized form, of religious expression as found in great sacred literature. It will also attempt to teach its students to speak the language of religion. Anterior to this correct use of terms will be the endeavor to cultivate religious ways of thinking, and the ability to see life and existence through religious perspective, more nearly, that is, *sub specie aeternitatis*. Once existing religious categories have been mastered,

students will be qualified to try their hand at framing new categories of religious expression when and where a creative religious life demands them, perhaps in connection with the adjustment between religious categories of the past and growing cosmological knowledge.

In the older concepts and categories of Christianity lies the key which unlocks so many of the great art treasures of our western civilization. What possibility is there, for example, of apprehending the full meaning of Italian Renaissance painting dealing with sacred subjects, or of the religious music of Bach and Handel, or of the epics of Dante and Milton, or of the monuments of Christian church architecture, if the older categories of religious thinking and expression remain a closed book.

Attention may also be drawn in this regard to the aptness of aesthetic modes of expression for the unfolding of the religious spirit, and to religion as the original begetter of aesthetic values. This is particularly relevant for a time when many seek to find religious satisfaction in responses called forth by art, the child of religion, rather than in those more comprehensive responses educed by the parent Stimulus. So many people would enjoy the artistic fruitage of religion while remaining totally indifferent to its creative soil and roots. Unaware of their loss, they deprive themselves of the full enjoyment of that fruitage which results from personal cultivation of the soil of religion and its roots. Education which, in the interests of liberalism and contemporaneity, affects to despise, ignore or view condescendingly the traditional thought, language and action forms in which an enriching western Christianity has lived its life, may justly be accused of inadequacy and lack of breadth.

One cannot stress too strongly, therefore, the need to share in the various 'religionways'. Participation is indispensable to religious appreciation. This condition is one of the chief differentia between a well taught course in religious apprecia-



tion, and courses in literary, art and music appreciation. In these latter it may suffice to develop intelligent readers, spectators, and auditors. Failing personally interested participation within the religious life, a course in religious appreciation may be expected to develop analogous spectators of religion. Is this, however, what we need to do? Whether it be religiously advisable deliberately to raise up college generations of onlookers, quasi-judges, superficial students of religion who do not practice the religious life, let the reader decide. So to do would be simply to strengthen a thought habit into which college youths are quickly enough conditioned upon entering the psychologizing-laboratory atmosphere of the modern college. The average college student requires small persuasion in order to regard religion as a phenomenon existing entirely apart from himself, to be observed and dissected. It is typical of a conceptualizing age that it would presume to reduce this entire cosmic-social-personal Life-fulfilling to an *object* of study!

The proper study of religion occurs instrumentally. It is incidental to one's promotion of religion as a precious Life-giving and Life-sustaining relationship in which his very manhood is implicated. The assumption of the role of student of religion, especially of its workings, may easily serve as a convenient mechanism to escape the necessary ardors of personal religious commitment. The very zeal of our attempts to apply the scientific technique to the mastery of religion ("to know a thing is to control it") is at the same time the measure of our misunderstanding of religion. To know religion is, rather, to be mastered, dominated, possessed by religion. It looks toward the perfecting of a manifold relationship, the achieving of a quality of Life.

Whatever might be the merits of a detached study of religion—and there are merits—however sensitive it may render one to religious values, it fails to qualify as religious appreciation in the deeper

sense. Such study is too purely external, and does little, if anything, to advance the religious life itself either in the large or for the individual. For while religion includes the human values it produces, it is by no means to be identified with or limited to them. This is the basic error which vitiates Professor Leuba's entire terrifying book *God or Man?*—an unexcelled specimen of the half-told tale. Yet the author would have us accept his distorted picture as a true representation of the whole of religion.

Yes, field work of a real sort within the contemporary religious scene is essential to religious appreciation. On the intellectual side it is a matter of learning the truth of religion, and on the emotional side of experiencing its satisfaction. This results from a person's willing to commit himself to the ways of religion long enough and thoroughly enough to understand by first-hand contact what those ways are and what they express. This would be a necessary procedure if only for the sake of providing for adequate criticism of a growing religion. The word of Professor A. E. Taylor is illuminating here:

"Who are the experts? The true expert critic of the constructions and hypotheses of science is the man who has already learned from what the men of science have to teach him. The true expert critic of the painter or the musician must first have learned to see with the painter's eye and to hear with the musician's ear. Without this qualification, mere acuteness and ingenuity are wasted. In the end, all effectual criticism must be of what a man has first seen and felt himself. So the verdict on the religious life, if it is to count must come from the men who have first made it their own by living it. Only they can tell how much there is in it." (*Essays Catholic and Critical*, p. 80).

Here is "experimentalism" with a vengeance, demanding an immersion in the life of religion of such duration and intensity that even the largest part of a four year college course that could be made available would be insufficient. He alone can know the truth of this Life who first wills to live it.

A good course in religious appreciation will involve nothing less than the initia-



tion into some functioning sector of religiously dominated life. There is little likelihood that a religion which is not a going concern, indispensable to its adherents, will grip the youth who come within the range of its influence.

The sector in question may conceivably be on the college campus itself, a college church which is an integral part of the larger Christian enterprise. It may be a town church which makes some provision for the needs of college youth. No amount of class-room instruction or academically taught appreciation can take the place of this participating contact with actively engaged religious devotees. The form of field work need not, of course, be confined to the usual activities of the church or existing forms of social service through which the religious life of today normally expresses itself. But as with the development of new thought and language categories, so here a creative religious life may originate new and more pertinent forms of religious expression.

I have made no attempt to gloss over the difficulties, intellectual and practical, involved in offering and conducting such a course or courses. The price to be paid by the institution also is not light. Prominent among the items on its bill will be an assumption of spiritual as well as departmental obligations toward its clientele in the interests of liberal education—a responsibility which is becoming ever more compelling as science gives increasing plausibility to a spiritual interpretation of the universe. Much will depend upon whether the institution really wants to engage in such a venture. To obtain a personnel in charge possessing just the right combination of qualities will be no easy task. A rather large teaching staff will be required, embracing as cooperating members doubtless some non-institutional folk. The integration problem is a serious one, involving interdepartmental cooperation. Such problems, together with specific methods and details will have to be worked out in each case in accordance

with individual needs and resources available.

It would be a constructive procedure for those instructors who have been considering, or actually conducting, religious appreciation or orientation courses, to pool the results of their reflections and experiences in a conference or symposium.

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It should be apparent from the foregoing that the demands of religious appreciation cut deeper and wider than those of appreciation in certain other well defined "fields" of human interest. If the net resultant of this proposed course should be negative—the creation of self-appointed critics of the ongoing religious enterprise, mere spectators of it, perhaps parasitically sympathetic with it, or wistfully so—it is fair to ask whether the effort expended is religiously warranted, whatever might be said for it from purely academic points of view. Such a course will be ultimately justified by the extent to which it convinces its participants of the privilege of religious experience, and its indispensability for perfecting Life, so that they will assume with joy responsibility for carrying on and advancing the fundamental religious tradition of the land. After all, one best promotes religion by helping to advance a particular religion—the best one knows. The attempt to be merely religious means the denial of the social aspects of religion and consequent impoverishment; while to seek to be religious in general is the affirmation of nothingness by the simple processes of neutralization and frustration.

And despite the abuses and perversions which the common religious tradition of our western civilization has suffered, it is not the least among the world forms of religious response in its capacity to spiritualize various and changing intellectual climates, and morally and spiritually to glorify whatever happens to be the cosmology of the moment; nor is Jesus Christ the meanest of religious authorities.

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## THE CHURCH

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### THE SYNAGOGUE IN AN AGE OF CRISIS

BERYL D. COHON\*

THE SYNAGOGUE is searching its heart today. It would confess its sins and make atonement. It would recall the days and the visions of its youth, and regain something of the heroic dreams of those days, idealized as they may be. The admonition of the prophet rings in its ears: "My people have hewed them out cisterns—broken cisterns—that hold no water."

The origins of the synagogue are buried in obscurity, but its historic character is clear; it has always been a teaching institution. It has ever been the schoolhouse of the Jewish masses. Whatever class distinction there has been in Jewish life has been on the basis of learning. The rich ignoramus was scorned; the poor scholar was honored. Leadership was in the hands of the scholars. The rabbi was first of all and above all the scholar of the community. But a vulgar day came in the course of the sad history of Israel: the synagogue ceased being a teaching institution. Dizzy with modernity, Ephraim went acourt-ing many idols. Today, there is a searching of heart and a smashing of idols.

A few bits of historic fact must be stated if we are to appreciate the crisis the synagogue is experiencing today and the great resolves that are being made by a number of the rabbinate to rehabilitate the Jewish mind.

#### I

We do not know just how the synagogue came into being. The theory

among scholars is that it arose from the spontaneous, informal meetings of the Hebrew folk in Babylon in the days of Ezekiel. The exiles, far removed from their native land, their national shrine in ruins, unable to observe their religion properly, would meet informally, more especially on days remembered as holy days. They would meet for mutual consolation, perhaps, and to talk old times. Certain prophecies rang in their ears, to the effect that they were being punished for their national sins. Other prophecies comforted them, and encouraged them to believe that the day was coming when they would be restored to their land, their shrine and their God. The enchanting voice of that sweet singer whose spirited poems are embodied in the book of Isaiah assured them that the period of Jerusalem's servitude is accomplished, "that her sin is expiated, that she hath received of the Lord's hand double for all her sins." The merciful God was raising up a deliverer, who would crush Babylon and set the Hebrew captives free. The masses were cheered at these informal meetings, and they made great resolves. One of them was not to forget their traditions, not to forget the Law, not to forget the prophets. They began writing them down. Thus much of the Bible was written. These meetings become a habit and a fixed institution. Thus the synagogue was born.

The synagogue came into being as a folk-creation in direct response to a people's needs. And it came as a teaching institution. It sought to integrate the

\*Rabbi, Temple Israel, Boston.

people in their own traditions, thus preserving both tradition and people. This fundamental integration the synagogue has continued throughout the ages.

A day came when Persia conquered Babylon. The Hebrew exiles were free to return to their native land. Some of them did. They carried with them the new institution and the new emphasis. The Second Temple arose, but the meetings continued, perhaps as training schools for the elaborate ritual of the Temple, in which case the meetings were again educational in purpose. Alongside the Second Temple functioned these meetings, instructing the masses, and affording them, also, the opportunity for prayer and communal assembly.

Again a day came when the national shrine was reduced to ashes. This time the invader was Rome. The Jews were scattered to the four winds of heaven. They carried the synagogues with them. In these synagogues they studied the Law and the prophets and sought to square their conduct with the will of God embodied in the Law and the prophets. Hounded and murdered by the tyrants of the world, they found in their synagogue a city of refuge from the barbarism of the world. The synagogue was their fatherland; it sustained them throughout Crusade, Inquisition, pogrom.

Always it was the people's schoolhouse, their house of worship and their communal center.

Not only did the synagogue come into being as a teaching institution, but it had to continue emphasizing its educative program. This compulsion arose from the very nature of Judaism.

Judaism is essentially a revealed religion. A **Torah** was vouchsafed Israel, and Israel, standing before the mountain of revelation, accepted the great boon and pledged itself "to do and to hearken." Religious Israel, therefore, sought to square its conduct with the will of God. But where was the will of God to be read? Clearly, in his dictation, the Bible. Hence study of the Bible was im-

perative. Moreover, the **Torah** was given not at all to one person or one class in Israel, but to the whole people. "The **Torah** commanded us by Moses is the heritage of the congregation of Jacob"—of all the congregation of Jacob, the talmudic sages insisted. The Jew was therefore required to study it. Israel became "the people of the Book."

The synagogue was the repository of the **Torah** meant for the masses. It was thus committed to a program of education. And it has emphasized education at every opportunity. It made it part of worship, and even raised it above worship. Parts of synagogue ritual are nothing more than time out for study. Study itself became a mode of worship. Space does not permit us to cite a number of characteristic pronouncements of the sages urging the masses to study, insisting upon study as superior to mere prayer. This one characteristic passage must suffice: "Touch not mine anointed and do my prophets no harm," read the Bible text. "Mine anointed," say the rabbinic masters, refers to the school children; "my prophets" refers to the scholars. As early as the first half of the first century an attempt was made to create a school system, which is probably the earliest attempt at a system of universal education among any people.

The rabbi has been the teacher, the scholar, the judge—never the dispenser of salvation. There is no miraculous salvation in Judaism. The designations ecclesiastic and layman are alien to the synagogue. The rabbi is a learned layman, and any learned layman may serve as rabbi. The rabbi's task is to teach, to inform, to enlighten. That is what the word rabbi means—"my teacher." The pronouncement of the talmudic masters that "an ignorant man can not be a pious man" became a glorious reality in Jewish life.

Judaism has experienced much sorrow. Persecution harassed it in every age and blunted its vision. It was impossible for

the synagogue to function in keeping with its own healthy impulse to seek God in terms of moral excellence and intellectual integrity. That is a tragedy not only in Jewish life but in the culture of the world.

When the French Revolution shook the world, the Jew lived in the squalor of the ghetto. The ghetto was a segregated quarter. The Jew had been cooped up in ghettos for centuries. Some of these ghettos consisted of one or two narrow streets; some were relatively large sections and constituted a sort of state within a state. Overcrowded and unprotected as these ghettos were, they were frequently swept by fire and pillaged by mobs. Entire communities went up in smoke. At sunset the ghetto walls were closed—in some cities from without, lest the Jews escape; in some from within as a precaution against plundering mobs. A heavy tax was exacted for the privilege of residing in the ghetto. The ghetto of Rome was annually flooded by the Tiber, but there the Jews had to remain, and each year to petition for the privilege of remaining there. Frequently whole communities were expelled and the wretched folk, with bundles on their shoulders, had to scatter, amidst the jeering of the mob, in search of a new ghetto.

It would take us far afield to enter upon any sort of description of the economic, social and political life of the ghetto and the consequences upon the synagogue.\* Suffice it to say, that the Jews, cooped up in ghettos for centuries, were the political Ishmaelites and the social pariahs of the continent, the convenient scapegoat, forever expiating the sins of the world.

Under these hostile circumstances, Judaism petrified. The Jewish range of vision was severely circumscribed. Forced into a narrow channel, Judaism

turned rigid, unlovely. It turned dogmatic, hair splitting, casuistic, living on memories and on hopes, which often turned into messianic frenzy unbalancing a people. Judaism recoiled from the world, for the world offered nothing but pain and degradation. It therefore entrenched itself "in the four Hells of the Halakah". Henceforth the synagogue was the abode of Talmud and people.

At last a new day dawned. The ghetto walls trembled to the impact of the French Revolution. The Jew raised his head and looked straight ahead. Better times were in the offing! "Liberty, Equality, Fraternity!" was resounding throughout the world. The Jewish heart thrilled with a heroic hope. In Germany, in Austria, in France, some measure of rights was actually granted the Jewish community. In 1798 the people of Mayence tore down the ghetto walls. Across the Atlantic the Jew prospered as a free citizen, with full rights to life, liberty and the pursuit of happiness."

The immediate result upon Judaism was that a wave of apostasy swept the synagogue. The people walking in darkness for a long, long time, could not endure the new light. Their excited imaginations leaped beyond all realities. They were free! They considered themselves free men in a free world. The medieval synagogue was a relic of the old regime. Its day was done. The centers of European culture were now open to the Jew. What chance had the medieval synagogue alongside these?

The synagogue was once again in an age of crisis. It found itself rocked by all the accumulated heresies of Europe. It was not ready for any such experience. Could it meet western civilization and live?

Out of this period of transition and bitter conflict, emerged the synagogue of our day with its three-fold division: Orthodox, Conservative and Reform. The part that was determined to resist western civilization, yielding not a jot or letter of the Law, evolved into what is

\*The reader interested in the ghetto is referred to the following volumes: Louis Wirth, *The Ghetto*; Israel Abrahams, *Jewish Life in the Middle Ages*; Israel Zangwill, *Dreamers of the Ghetto*, *Children of the Ghetto*, etc.

today Orthodoxy; the part that sought to absorb the best in continental culture and at the same time maintain the essentially Hebraic self, evolved into what is now Reform; the more timid folk fumbling between the two became the Conservative synagogue of today.

But could Orthodoxy maintain its historic ground in the face of the Enlightenment, the rise of democracies, the industrial revolution, the revolutions in science, philosophy, letters, social relationships? Could Reform make peace with these new forces and, at the same time, preserve its Hebraic self? And could Conservative Judaism maintain itself on the fence, with all the winds of doctrine and social upheaval tearing at it?

We narrow down our discussion at this point to the fortunes of the Reform Temple in the United States.

## II

The first stages of Reform called for demolition. The synagogue had to be renovated. The theology of some two thousand years had to be reformulated; the modes of worship had to be modified; much of the ghetto heritage had to be eliminated. The first generation of Reform rabbis in the United States were energetic iconoclasts. They were impelled by the prophetic spirit, seeking to be guided by the vision of Judaism rather than the forms. But before they might follow the light as they caught it, they had to tear down and destroy many obstacles. They had no choice. A great deal of good was accomplished by their destructive work. However, the Reform rabbi's aims miscarried to a large extent. The synagogue ceased being the school of the Jewish masses and became a rostrum, attracting the popular orator rather than the teacher, enticing the crowds rather than the student of the Law. A generation was nurtured on the negations of higher criticism. Unfortunately, what the Jewish masses, especially the newer arrivals from eastern Europe, caught were the denials of

Reform. They missed its positive message. The Reform rabbi's fervent affirmations of Judaism rang like a cracked bell in the ears of the masses. They did not recognize their own. The Reform congregations too learned the negations, and a generation arose that knew not Joseph. Neither did it know Amos, Isaiah, Hillel, Maimonides. And it did not care. It heard something about comparative religion, something to the effect that the Bible was not divine and not adequate, that it was full of grammatical errors, that Abraham, Isaac and Jacob were myths, that the Talmud was obsolete, that the current practices of Judaism were medieval superstitions. Well, what next? What might the Reform Temple reasonably expect of the generation it had reared?

Meantime, the Jewish folk were caught in the din and clatter round about them. Came the automobile, the movie, the talkie, the radio and they secularized the Jewish home. Judaism is a religion of the home; but the home as a spiritual nursery has been badly impaired.

Hence, the Reform Temple is once again in an age of crisis. For the Reform rabbi today to carry on as he did a generation ago is ridiculous. He must find a new approach; he must revitalize his own phrases, or all his preachments may prove to be nothing more than idle chatter. The people are weary of death of just talk. One solid fact stands clear: within Reform, only an upbuilding effort is possible. There is nothing of entrenched tradition to tear down. Today, it is build or perish.

## III

Within the last two or three years a thrilling thing has happened in the Reform Temple. The ideal of learning has come back. Once again the synagogue is seeking to establish contact with the minds of men on what is fundamental in religious life. Never in the history of Reform has such emphasis been placed on adult education as today. Classes, study groups, forums, courses are being



organized all over the land. As yet the movement is without a controlling philosophy and without a coordinated program. But that will come, unless the renaissance prove abortive, in which case we shall be left in a sad state, indeed. But if the movement is healthy, a philosophy will be evolved and a program will be formulated. And then the Temple will ring with a new conviction and a new reality, which will sound strangely familiar and comforting to the more thoughtful of the Jewish people.

To convey a realistic picture of what is happening, the following description is given of the work done at Temple Israel, Boston.

Twenty-five years ago Temple Israel erected a new building—a spacious, beautiful auditorium. A few class rooms were placed in the basement, as a sort of after thought. Some half dozen years ago, the same congregation ventured upon a new building project. The first building it erected this time was the school house—a magnificent structure. That is symptomatic and prophetic.

The educational program of the Temple includes a number of religious schools for children, meeting on Sundays, a school for adults, meeting on Wednesday nights, a Little Theatre, seeking to arouse an interest in Jewish life and thought through the drama, several study groups: child study, Bible, etc., and individual lectures before the several auxiliaries of the congregation. We confine ourselves here to the two main departments of the program in which we see signs of a new and vigorous development: the religious school for children and the school for adults. Extension courses, this project is called.

In the educational program of the congregation, the aims of the religious school are stated as follows:

"Three aims control the work of our School: First, we are trying to win the loyalty of our youth to Jewish aspirations. We want to make them feel that they belong to the Jewish people and that the Jewish people belong to them. And we want to make them feel that belonging

to the Jewish people is something heroic and exciting. Israel has written a remarkable chapter in the world's history. We have not sprung up in an hour, like Jonah's gourd. We are an ancient people with long, long memories and eternal hopes. We want our children to feel that they belong to Judaism and Jewry, and that their Jewish loyalty is a badge of honor.

"Second, we want to prepare them for intelligent participation in Jewish life. The institutions we are supporting, the synagogues we are building, the causes we are advancing, our books and our ideals and our hopes—we shall have to place them in their hands, for them to carry on. We want to prepare them for intelligent endeavor in behalf of Judaism.

"Third, we want to prepare them to meet the vicissitudes of their personal lives. We are not only Jews. We are human beings, with human joys and human sorrows. These children will encounter all the heartache and pain that comes from the business of living. They will experience temptation, remorse, frustration of hope, spiritual and moral perplexities; they will see their loved ones placed beneath the sod; they will see their fellows outstripping them in the race for success and glitter. We want to prepare them to meet these vicissitudes as religiously-minded men and women. We must give them a point of view and a sense of values—that point of view and that sense of values for which our Temple stands."

The curriculum follows two main lines: the biblical and the post-biblical developments in Judaism. The Bible is read from the historic standpoint, in keeping, of course, with the mentality of the child. The last course in Bible is a course in higher criticism. The post-biblical part of the curriculum includes courses in ceremonies, customs, ethics, beliefs, history, current Jewish problems and events. The methods are those of the modern school. The curriculum for the eleven years of childhood is as follows:

#### *Primary Department*

##### **GRADE**

*Kindergarten:* Stories, handwork, prayers, games and songs based on Jewish values, with special emphasis on the holidays.

*Second:* Selected Bible and rabbinic stories; handwork, games, songs, prayers; special emphasis on the holidays.

*Third:* The Synagogue—a course in fundamental Jewish values especially prepared for young children through the symbols and institutions of the Synagogue; handwork, dramatizations, music.

*Fourth:* Jewish ceremonies in home and school; a course in fundamental religious values prepared especially for young children; handwork, visual aids, games and songs.



*Intermediate Department*

- Fifth:* a) Bible—Joshua to Saul; personalities, stories, history, ethical values. Text: The Abridged Bible; Handwork; Slides.  
 b) Current Events.
- Sixth:* a) Bible—Saul to the Babylonian Exile; personalities, stories, history, ethical values. Text: The Abridged Bible; Handwork; Slides.  
 b) Current Events.
- Seventh:* a) Bible—Nehemiah to the year 70; personalities, movements, religious values. Text: The Abridged Bible; supplementary material.  
 b) Ethics and Lives of the Tannaim. Text: Cohon, "Ethics of the Rabbis."  
 c) Current Events.
- Eighth:* a) History—From the completion of the Talmud to 1492, seen through personalities representing significant movements in Judaism.  
 b) Basic tenets in Judaism. Text: Cohon, "Introduction to Judaism."  
 c) Current Events.

*High School*

- First:* a) History—1492 to the present time, seen through personalities representing movements in Jewish history. Text: Specially prepared material.  
 b) Bible—selected portions from the literary prophets.  
 c) Current Events.
- Second:* a) History—American Jewish History. Text: Levinger, "History of the Jews of the U. S."  
 b) Bible—An introduction to Higher Criticism.
- Third:* a) Judaism and Christianity—a comparative study.  
 b) Current Jewish problems.
- Confirmation Class:* meet on Tuesday afternoons in addition to Sunday mornings.
- Holidays:* The Sunday preceding a Jewish holiday is devoted to that holiday, both in class and assembly.

All the teachers are trained public school teachers. All are paid for their services.

Religious instruction to children is futile unless the proper atmosphere prevails in the home. Moreover, Temple Israel became fully aware of the crisis confronting the synagogue. A new method of approach had to be found by which to interest the more thoughtful of the Jewish community and inject a new leaven into Jewish life. Accordingly, a program in adult education was pro-

jected. Today, the Temple is proud of this venture.

The adult courses were announced under the following few sentences in the educational program:

"Temple Israel is profoundly convinced that Jewish adult education is imperative to the intellectual integrity and moral well-being of the Jewish community. It is an historic Jewish ideal, which has been sadly neglected in the present generation. Temple Israel seeks to recapture this fundamental Jewish value by offering the Jewish public an attractive program of substantial subject matter popularly presented by competent instructors."

We were out to win the sympathetic attention of the more serious-minded Jewish folk. We invited them to hear the saga of their own history, to rethink their own religious values, and to re-examine their Jewish loyalties. No sensationalism, no catering to the jaded appetites of a public reared on sexy novels was permitted. The response was enthusiastic. We are now ready to begin the third year of these extension courses.

The courses announced were in Bible, Jewish literature, Jewish history, Jewish philosophy, Jewish problems, Hebrew, and a course in the theology, customs, traditions, and literature of the synagogue. The instructors are paid for their services. All of them are highly trained men and competent teachers. The class procedure is that of the round-table. Every honest doubt is solicited. The instructor fills in backgrounds, clarifies issues, and stimulates the discussion.

The students are an interesting group. A number came to the Bible class to see "what an intelligent man would do with that bunk." Some have deep scars on their minds, left there by the medieval Hebrew school of childhood days; some are influenced by a general hostility to the religious; some have caught a few rumors from the realms of the sciences and philosophies, read the debunkers, and have leaped to a thousand unwarranted conclusions. All of them are searching; all of them are serious. The

instructors are fellow searchers.

Thus does the synagogue today seek to weather the storm. At least this is so if the work done by Temple Israel is characteristic of what is happening in its sister congregations throughout the land. The writer thinks that it is. Some may be more ambitious than others, some may succeed better; but the tendency to recapture learning, to get away from pulpit harangues and return to honest thinking in terms of fundamental Jewish values seems to be coming over the Reform Temple.

Many problems must be solved before we may advance much farther. The sorest problem of all is to rehabilitate the Jewish mind, bringing it into more ac-

curate focus with historic values. Instructors must be developed. Literature must be produced. A philosophy must be crystallized. A program must be formulated. These tasks are before us. Are they too much for any one? Yes; but the sages of Israel are more practical: they tell us that we are not required to complete the task. What is required of any honest workman is to put in an honest day's work. The task of education is eternal. Every age must feed the fires upon the altar or be left in the dark. The Reform Temple is seeking to meet the crisis in its life today by trying to recapture *Torah*. As it succeeds or fails so will it prosper or perish.

## RELIGION HAS NOT LOST ITS HOLD

BERNARD E. MELAND\*

CASUAL glances at the present scene have impelled some observers to the conviction that religion is being gradually ushered from the stage. As one writer has graphically put it, "Storm-racked, stripped of its life-giving force, little more than a land-mark along the path of civilization stands—Religion."<sup>1</sup> As evidence of this observation, the passing of the church as the central influence in the life of communities is cited. The towering steeple no longer symbolizes the crowning prestige of priest and pastor. Business men and scientists have displaced the clergy in roles of leadership.

One hears, too, that the Bible has lost its appeal. Thousands of communicants still turn its pages reverently, but the world at large is no longer actuated in daily life by the sacred precepts of Holy Writ. The Book that once stood apart

from all literature as the infallibly inspired Word now takes its place upon the shelf along with other ancient saga—a great literary monument to a great eastern people.

Again, it is said, Jesus Christ has ceased to be thought of as divine, for since the nineteenth century wave of biographies of Jesus, the *Christs of faith* have stood out clearly in contrast to the *Jesus of history* as cultural creations, each age having adorned the person of Christ in the cultural garb of its own time. And with the passing of Christ's divinity has gone his authority for Christian faith. Even God is being asked to resign.

Current thought has become cloudly with ambiguous discussions between theists and humanists. The one group is busily recasting and redefining terms to make theism tenable in the modern mood. The other group is recklessly relinquishing

\*Professor of Religion, Central College, Fayette, Mo.  
1. W. K. Wallace, *The Scientific World View*.

hold upon traditional categories, eager to come out into the intellectual clear. Meanwhile educated men remark that an ambiguous God is no God at all, and under their insinuations, even God's authority begins to crack.

We are living in a world of whirls. Whirl does seem to be king, and the readiness with which Walter Lippman's conclusion<sup>2</sup> has resounded throughout the reading and writing world is evidence enough that it voices the convictions of many.

I believe those convictions should be challenged. Not because they are wholly untrue; but because the insinuated conclusions are only half true. They should be challenged, too, because they overlook a wealth of deeper righteousness hardly hinted at in the conventionally used phrase "religious authority." Religious authority of a sort has waned; but what has happened in the realm of practical living? Institutions, political as well as ecclesiastical, have been humbled by the growth of the democratic spirit, but what has happened to the motives of men?

To say that religious authorities have one by one fallen by the wayside, and that "morality is emancipating itself from religious control," may not imply that religion is in decay; but rather that religion, like other phases of human culture, has had a new birth. To say that institutional and doctrinal controls have lost their hold upon men may simply mean that the deeper workings of the religious spirit have burst their bounds. Is this really what has been happening in our western world?

The word religion is an ambiguous term. It has meant everything and anything associated with churches, temples, priests and prophets. Too frequently, however, one important phase of its meaning has been overlooked. It is that working faith of working people which through the ages has been more a spirit

of living and an attitude toward life than the concern for authoritative creeds and codes. The cast of religion which seems to have issued from the lips of Jesus was of this simple righteousness—a buoyant, joyous trust in life, grounded in a personal orientation, a generous and sympathetic feel for folk and a readiness to do that which made for goodwill among men. With all of Paul's reputation as the church's first theologian, he too placed essential emphasis upon this deeper righteousness affecting the spirit and motives of men.

The Protestant Reformation, in one of its aspects, marked the renaissance of this personal emphasis in religion. That is not to say that throughout the dominant period of Catholicism this individual religious spirit was in complete hibernation, for piety groups such as the Waldenses, Brethren of the Common Lot, followers of Francis of Assisi and others existed all through that period. But the Protestant Reformation asserted and acted upon that principle of personal faith and thus gave precedent for further protest against institutional authority in religion. The reformers not only preached the doctrine of man's "direct relations with God" but they set out to refashion church polity and church worship on that basis. The effect was widespread. It carried beyond developments within the recognized Protestant movements such as Lutheranism and Calvinism. A great religious upheaval surged among thousands of the discontented of Europe, issuing in periodic protest against the reformers as well as the established church; abandoning not only the authority of the Roman Curia, but all authority that interfered with the individuals inner convictions.

Certainly one looking on during those days must have been impelled to remark that authority is dead—Whirl is king!

But deeper transformations were occurring. This abandonment of authority, destined to continue with increasing momentum until our day, was not mere restlessness and irreverence. It was the

2. *The Preface To Morals.*

3. Wallace, *The Scientific World View.*

individual assertion of soul against social controls that hampered inward growth. It was the outcry of saintly souls who hungered after righteousness but found no spiritual sustenance in established forms of religious orders. Not all that was protested against and overthrown by nonconformists, both on the Continent and in England, was worthless and evil. Nor were all nonconformists saints. Protestantism has suffered irreparable losses because of the ignorance and impetuous bigotry of some Protestants. Yet the deep driving motive of nonconformity throughout this period must be estimated as basically spiritual—a declaration of the cause of the human spirit against outer forces that cramped and even crushed the inner religious spirit. This outcry against established religious institutions during the sixteenth century and after was not merely an outburst of an anti-religious spirit; it was a voicing of a deeper righteousness.

The constructive developments in our western world since the period of the Protestant Reformation may be characterized as a gradual process of extricating the human functions from the grip of external control. Literature, philosophy, the arts, religion, even politics, have one by one wrested their independence from an ecclesiastically controlled culture. Literature has freed itself from a rabid censorship. The arts have launched upon an independent creative career. Philosophy and science, along with other branches of scholarship, have established their right to independent research. Politics has steadily sloughed off divine right theories and all of the encumbrances that they involved.

This does not mean that literature, the arts, scholarship and politics have all gone anti-religious or irreligious. It simply means that each of these fields of human interest has attained sufficient maturity to assert its own distinctive role, to venture its own discernment of value, and to contribute its own characteristic enrichment to the goods of society.

This development in the several branches of human interest, while not a direct outgrowth of the Reformation circumstances, is in entire accord with the Reformation principle in religion. Basically the Reformation was a protest, in the name of intrinsic value, against organized extrinsic domination. And subsequent developments in religion, in so far as they have been impelled by this principle, have furthered this protest. Thus the spiritual life of western man has shared in this growing-up process. It, too, has been gradually extricating itself from institutional domination, and has begun to express itself in ways other than mere conformity to orthodoxy or obedience to an authoritative hierarchy.

The first stride toward this emancipation of the spiritual life came with the separation of church and state. As long as these two institutional structures combined their powers, no cultural interest could resist their domination. Rome in the fifteenth century and England in the sixteenth, strikingly illustrate the perils of their union. America in the twentieth century clearly demonstrates the social consequences of separation.

What has happened to the church in America as a result of the divorce between church and state? For one thing, the church has lost its alliance with the police force, for in a secular state no one religious sect, nor all combined, can properly appeal to the state to enforce its dogmas, unless those dogmas happen to be the convictions of the majority. Having lost the use of the police force, the church has also lost its power to *command* its constituency or to *dictate* its policies in the community. Consequently the church has been compelled to relinquish its mandatory role and to depend solely upon persuasive appeals for support and progress. It is this general abandonment of the role of dictator on the part of churches and church leaders that has led to the widespread comment that religion is losing its hold in modern life. If one measures the status of re-

ligion by the rise and fall of the ecclesiastical grip on society, then religion *has* lost its hold, not only in America; but in all countries of the world where the democratic spirit and other *acids of modernity* have eaten away the dead flesh of imperialism and paternalism. But ecclesiasticism is not religion; any more than politics is citizenship.

If instead of looking to the status of ecclesiastical dictatorship, one peers below the level of formal status to the actual scene of human living, he gets a far different impression. Here he sees thousands, even millions of men and women carrying on the day's work in the spirit of hopefulness, despite troublesome times: earnest workmen, busily engaged in honest toil; housewives devotedly maintaining their homes; merchants, thousands of them, trading honestly both behind and across the counter; school teachers in inestimable numbers, devoting themselves untiringly to the cultivation of youth; physicians attending the sick, not always for the money there is in it.

This unheralded wealth of devotion to the work of the world and to the needs of human folk silently operates throughout the towns and cities of our land, attesting the aliveness of vigorous virtue in our commonwealth.

Or turn to active fields of citizenship where socially-minded men and women are immersing themselves in the tragic concerns of unfortunates, or stirring the conscience of their contemporaries in their eagerness to push mankind toward new social horizons. Or consider the growth of our moral conscience during the past half century: women and children have become *persons* in their own right; practices injurious to man's body and perilous to society have been outlawed and with them, the institutions responsible for their traffic; industries that have ruthlessly ignored the interests of human life in their blind devotion to property rights have been challenged—even compelled to institute changes in

order to make industry more safe for humanity. Such measures as the eight-hour day, safety appliances in factories, the child labor law, and more recently, the agitation for unemployment insurance, all illustrate this trend. War has come to be recognized for what it is—a human chess game for diplomats and militarists to play at appalling costs to common humanity. Thoughtful men and women in practically every country of the world are working vigorously toward creating world mindedness—a patriotism devoted to the common interests of humanity.

To be sure, another side, black with corruption, crime and failure, could be portrayed. There is no escaping its reality. But in these days of depression and despair with suffering Jobs and sorrowful Jeremiahs rampant, there is reason to contemplate the constructive advances of our civilization, as well as the negative side.

And this widespread moral idealism in the common as well as public places of our land, clearly evinces an undercurrent of righteousness in our social order. This deeper righteousness seldom finds its way into the headlines; which is an admission that righteousness is not news. And in our disturbed state of mind, we all too readily fall into the crisis mood of the Jobs and Jeremiahs of our day and echo their lamentations, convinced that there is no good in our land. But let it be recalled that even while the prophets of doom are proclaiming "Woe!" and the headlines are broadcasting sensational evils, this kingdom of righteousness works silently on among us.

The church as an institution has lost status in its official relations; but the spirit of religious idealism has steadily worked its way into the aspirations and habits of millions of men and women. Gradually this attitude of faith and fortitude is becoming entrenched in the social process, actively fashioning our social as well as our spiritual destiny. And even in organized religion there have appeared



telling transformations. Separation from the state and from state support has put the church upon its own resources. Not being able to rely longer upon the courts and the police force to enforce its decrees, the church has seen fit to modify its way of dealing with men. It has done so by deepening its appeal. It has taken to heart the ancient precept, "Not by might nor by power, but by my spirit," and has thus sought to win the devotions of men rather than to command their obedience.

This shift in appeal is extremely significant. It has placed the church upon far humbler ground with little of its former pomp and regal display remaining. And with the passing of this pomp has seemed to follow also the disappearance of its hold upon the affairs of men. But what the churches have lost in coercive power, they have gained in persuasive influence. By becoming servant of all, they are achieving a greatness in modern life which is more mighty than mandatory control because more inward. Working through social service commissions, the Federal Council of Churches, community churches, rural life institutes, peace movements, goodwill projects, emergency relief measures among the unemployed and the destitute, and numerous other hand-to-the-plow measures now being undertaken, both independently and in cooperation with other community agencies, the modern church is building itself into the heart-life and muscle-life of modern civilization.

Neither the church nor religion has lost its hold because it has relinquished its crown. Like all agencies of mankind in tune with the spirit of the times, by relinquishing its crown and regal privileges, they have become bona fide partners in the world's work.

What has occurred in the institutional realm of religion has happened also in matters of doctrine and of moral control. Shall we say that the Bible has lost its appeal? That is a half truth. The spell of infallibility has lifted, but the truths in-

herent in its pages remain unaltered by new doctrines. Its external compulsion has lost some of its force; but its inner appeal has grown in proportion.

The force of the Ten Commandments lies not in their Mosaic authorship, but in their inherent relevance to all social solidarity regardless of age or clime. The appeal of the Sermon on the Mount or the parable of the Good Samaritan lies not wholly in their divine authorship, but in the discerning insight they reveal and the practical righteousness they proclaim, eternally relevant wherever human relations are involved. We cannot measure men's devotion to the Bible solely in terms of their attitude toward its pages. There is a deeper test. It is their readiness to discerningly use the insights found there.

Can one say, then, that religion has lost its authority in modern culture? Not if religion be taken as this deeper righteousness, and authority be claimed on a genuine basis of experience and fact. There is an *arbitrary* oughtness and an *inherent* condition of right. Just as parents, who have arbitrarily dominated their children with little or no regard for the justice of their demands, have had to relinquish their hold when discerning youth initiated revolt, so all forms of external authority—in religion and elsewhere—have had to yield to the critical temper of maturing social culture. But just as the authority of discerning parents, who have wisely asserted parental control only as it voiced the inherent demands of right and justice, survive youth's coming of age, so religious authority that speaks out of a genuine condition of rightness and righteousness continues to control culture through inner suaveness long after these outer claims have been dispelled.

Religion, as institution and dogma, has lost much of that mandatory hold upon the minds of the race which once gave it prestige and power; but by becoming a kingdom within, it is achieving a greater hold.



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## CHARACTER EDUCATION

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### GUIDING THE ADOLESCENT TO MENTAL HEALTH

ROY A. BURKHART\*

IT HAS BEEN the writer's privilege during the past year to make a careful study of thirty-two acute mental cases. These cases were about evenly divided among the major types of mental breakdown. One of the things that impressed him more than anything else was the fact that as he analyzed the total life situation of each patient he usually found that the records of the maladjustment were buried deeply in some disposition or experience of early childhood and, furthermore, that such disturbances almost invariably originated in the field of the emotions.

Our schools and churches appear to include almost anything in their curricula except the control and direction of the emotions, on which the happiness and success of life so largely depend. The great psychological thinkers, Freud, Jung, Adler and others, were quick to perceive the significance of childhood and adolescence as the chief determinant of life. Strange to say, however, this knowledge as yet has done the world little good, because the most favorable time for its application, in childhood and youth, is allowed to pass for the most part unheeded and unaided.

A spring or rivulet may be diverted into another course with little effort. Very different is it when that stream through many confluents has carved out its own bed and has become a mighty river. It would be an injustice to say that psychotherapy can render no impor-

tant service to the lives of mature patients, but how difficult is this task and how partial its success after tendency has hardened into habit, when the defense, which the mind has created to escape from reality, has long been a refuge and when the causes of one's unhappiness must be painfully brought to life by dreams and by probing into early memories.

While this article deals primarily with the life of the adolescent, nevertheless it will often help the individual to re-trace his steps back into the days of his childhood. When re-conditioning is necessary, one must often uproot much of his past in order to build a foundation anew.

#### TYPES OF MENTAL SICKNESS

The writer referred above to a study which he recently made of thirty-two mental cases. These cases may be divided into five groups. Technical names are not used; instead simple descriptive terms which mean the same thing are employed. These then are the five types:

Type 1. Cases of surrender and drifting.

Type 2. Cases of delusion and misinterpretation.

Type 3. Cases of self-assertiveness and over-active.

Type 4. Cases of despair.

Type 5. Cases of panic and appeal.

These thirty-two cases happen to be all acute and confined. It is not surprising for one to discover that the rank and file of so-called normal people have

\*Pastor First Community Church, Columbus, Ohio.

minor maladjustments in their attitude which lead them to be easily assigned to one of the above cases. There are hundreds of people in this world, both young and old, who are ever dominated by a desire to surrender or a readiness to drift. Thousands, too, have delusion systems and who cherish ideas of misinterpretation for one reason or another. An equal number, if not more, are self-assertive and over-active, and so on with all of these types.

A study of acute mental cases reveals that there are certain causal factors involved. These thirty-two cases on careful analysis revealed that the following factors had a definite influence in the breakdown:

1. There was a large percentage of the cases in which the social background was below average.
2. There were twenty-four of the cases where sex maladjustments were involved.
3. There were twenty-three of the cases in which vocational maladjustment prevailed. In other words, there was a lack in these cases of a sense of adequate vocational functioning.
4. Erotic evolverment was noted in twelve of the cases.

#### MALADJUSTMENTS WITH ADOLESCENTS

While most adolescents who will be interested in this article or whose leaders will be interested in it will not have acute maladjustments, any of them will have tendencies which are in line with the above outlined types of mental ill health. Let us look at some of these tendencies.

##### 1. *Drifting or Indifference*

Many people bear this tendency. They cannot get interested in anything. Their parents and teachers complain that they have no ambition or purpose in life. They can hardly get to bed at night and they want to sleep long after the sun rises in the morning. They want all the benefits of the home and school, but they have no desire whatever to make a personal

contribution to the causes of which they are such great beneficiaries.

Very often this condition is occasioned by over-domination on the part of parents, or by the desire on the part of parents to be too good to their children, giving so many benefits that the child never learns the thrill of doing for himself. He is indeed a parasite; he is enslaved, having always been served; he sees no reason why he should go out of his own way.

There are cases, of course, of glacial inefficiency or of organic inadequacy which may be causal to such a condition. For example, the writer is acquainted with a boy who had bad eye sight about which his parents were not aware. He grew up into later adolescence before it was discovered. Because of his poor eyesight he was rarely chosen by the boys when they picked sides for baseball. He told the writer that often he stood alone on the sidelines watching a team play with one less man rather than to have him on its side. This continuous experience coupled with the insistence of his father in telling him that he would never amount to anything, produced a drifting, aimless attitude which still dominates his life now at the age of twenty-eight.

There is no more difficult person to help than the one of this type. He is usually very honest, in fact often "over-honest." You tell him that he is yellow and he admits it; tell him he is a quitter and he agrees with you; tell him he is a coward and he readily avows that it is true. He is beaten and he admits it.

Obviously, such an individual has been mistreated either by inheriting some physiological inadequacy or has been violated by some factor or individual in his environment, for it is the law of life for the individual to function at its highest potentiality.

##### 2. *Concealment*

The attitude of many modern parents and of the church generally toward such types of conduct as dancing, card playing, sexual experiences, has forced young

people to ride two horses at the same time which go in opposite directions. On the one hand the adolescent tries to be loyal to his parents who oppose these activities, and at the same time he doesn't want to lose rapport with the social group in which he moves where a premium is put upon these activities. As a rule, the lure of the group is more powerful than the loyalty of the adolescent to his parents, so he goes on endeavoring to live a so-called dual life, hoping against hope that he will never be found out. The concern, of course, reaches white heat in the area of sexual experience. It is the experience of the writer, in his contacts with young people in every part of this country, that between the mind of the adult and the mind of youth there is a great unbridged gap. There is no place where this gap is broader than in the area of sexual relations. Not all young people but thousands of them are not able to follow the warning advice of their parents and postpone sexual relations until marriage. The result is that not only the concealment that is necessary but the sense of guilt which often accompanies it has a devastating result in the life of the girl in part and to some extent with the fellow. To a less degree this same thing happens with such matters as cards, dancing, joining sororities and fraternities.

The result is that often a widening gap is created between the young people and their parents with the result that little creative fellowship is possible. From such apparently unimportant beginnings more serious results may come in the life of the individual. Much of this could be avoided if parents and teachers were more open-minded; if they looked more sanely at life. To put it simply, young people would be much better off if their elders could remember more distinctly how they were when they were young.

### 3. *Sense of Insecurity*

It is obvious that these types are not entirely unrelated. However, it is men-

tioned here for the sake of emphasis, because it does play such an active part in the growing personalities of young people.

There are so many things in our modern world which make young people feel insecure. For one thing, the maladjustment between mothers and fathers in their marital experiences has much to do with creating in their children a sense of insecurity. If parents are adjusted to each other there is a prevailing atmosphere of confidence in the home which is gradually woven into the textures of an adolescent's personality. The sense of achievement which his parents have in their own experience is soon translated to his life. It gives him a toehold and a grip which will help him in meeting great crises in his life.

A feeling of insecurity cannot entirely be placed upon parents. It is, however, due in a great measure to wrong beginnings in life. A boy may choose a vocation for which he is not fitted, or a girl may build an ideal for her life mate which she cannot begin to realize, and the result is one of depression which often ends up in a sense of inferiority. A feeling of inferiority is often expressed in self-assertiveness and over-activity. Braggadocio is not at all uncommon in cases of inferiority.

### 4. *Ideas of Persecution*

It is very common with adolescents to entertain ideas of persecution. The girl next door is always working against her. Or the coach on the football team has never given him a real chance. Some boys and girls are always being treated unfairly by the teacher. Any failure which they make is due to someone else. Someone else is always to blame.

This by no means is typical of adolescents. It has its victims in every age and walk of life. It is often caused by failure or by some gross violation of that which one considers to be right. In the writer's chats with young people he is often impressed to hear them go on tirades against the persecutionary tend-

encies of their parents. Their parents, of course, are often in the wrong, but the writer knows of many cases where many of the injustices were imagined. A very common experience is for a girl to come to someone whom she can trust and pour out in mournful tones how she has been violated, by some young man. Very often a more careful study of these cases reveals that either the girl has never even had a date with the boy and so merely imagined intimate relations with him, or she had intimate relations to which she gave her absolute approval every step of the way. Later she had to find justification somehow and so built the role of a persecutor about the personality of her former friend. This often happens after a boy has tired of a girl and gone to someone else and she tries to cover up the fact that she lost him by crowning him with this identification. This, of course, does not excuse young men and it does not in any way give approval to promiscuity. The purpose, however, is to point out the injury that must come to a girl who tries to run away from a mistake by putting her boy friend in the role of a persecutor and herself in the role of a martyr.

There are cases of utter despair and minor cases of panic and upheaval among so-called normal adolescents. Adolescents have their crises but often are unable to meet them because of a lack of resource and a lack of technique.

#### PRINCIPLES UNDERLYING A PROGRAM OF MENTAL HEALTH

1. *The individual from the day of his birth must be given an opportunity to live his own life.*

If this principle has been violated until a person is fifteen much important time has been lost. More progress could be made if it would be possible for parents and teachers to change their attitudes and methods. Little progress is made because such a change cannot be made very rapidly. If the parent has the habit of making decisions for his boy, it will be difficult for him to change. The

writer made special arrangements to take a mother to hear a lecture by a prominent psychologist. This mother is a hopeless example of one who smothers her brood. Her protective wing is ever shielding her son. He cannot go to school nor can he play in the yard without her constant supervision. Every thought of his and every movement is contaminated by her exaggerated solicitude. The result is that the lecture, while intelligible to her and appreciated by her, has done no good. If anything, it increased her concern for her son. For her to become a complete invalid would not be nearly as tragic as the result which her attitude is bearing in her son's life.

The school is equally guilty in being a defender of the old established order. The school is as guilty as the home in cramping a boy's style and forcing him through traditional grooves of study and thought. The church is guilty too. Church leaders feel that it is the job of the church to give religion ready-made to the adolescent. It is sort of a ready-to-wear product. The writer in past years has had some experience in the art of letting young people think their thoughts. There is always some defender of the old order to pounce upon their inexperienced minds. To thousands of young people, doubting God is as great a sin as shooting one's neighbor.

There are homes where young people have freedom to think, a share in home planning, and are made to feel responsible in carrying on the program of the home. The home should be a laboratory of the human will, a place where choices can be made, examined and re-made. The writer's father used to tease him in a reminder that it cost him one hundred fifty dollars one time to take his son's advice, but he was willing to pay the bill in order that the boy might have the chance to make an important decision. No one can ask any father to pay such a price financially, for after all it is not necessary.

There are schools where young people have a part in the total administrative

process of the school, as well as a part in the actual task of curriculum building. Also there are churches that offer unlimited freedom to young people. Would that there might be more.

*2. The parent and leader must not criticize as evil what is merely immaturity.*

Any program of mental health depends for its success on this simple but fundamental principle. It is so common for leaders to condemn a youth rather than put the scorn of condemnation, should there be such, on the action. It is the action that is to be condemned or disapproved and not the boy or girl. Enemies of tobacco condemn a smoking boy rather than tobacco. Furthermore it seems to the writer that many leaders are too impatient. They expect a normal adolescent boy to jump instantaneously into the full measure of a genuine Christian. Growth is as essential in human personality as it is in a stalk of corn. God must be very patient or he could never

grow an old rugged oak. A sense of patience coupled with a sense of humor are essential to a constructive leader of youth.

*3. An effective program of mental health depends upon a wholesome environment for the individual.*

This does not mean that the adolescent should be barred from sin and the ugly forms of life. It means something entirely different. Perhaps the title is unfortunate. The church has been mostly at fault here. She has yet the idea that if a youth is once led to the altar for a commitment of his life to the way of Jesus, that his salvation is complete. This is far from the truth. The salvation of a boy is only completed when his total environment is redeemed. Those people who lead adolescents into the abundant life must help them interpret all of life. Helping them to study the Bible is not enough. Young people must discover how to use the Bible in meeting the issues of life. That is the vital step.

## OUR THERAPEUTIC GOSPEL

MILTON S. CZATT\*

**T**HEOLOGY seems to be subject to laws comparable to those that govern heredity. At least in both fields of inquiry, there is a discernible difference between the dominant and the recessive traits. That which characterizes the thought of one generation of theologians does not necessarily maintain its unique position of power in the next. A prominent aspect of religious thought may be all but forgotten in one short generation, while some other that has commanded little attention in the earlier period receives increasing emphasis. In fact the intriguing quest for something new and distinctive may lead men to suspect what

their handicapped forebears proclaimed with pride and assurance.

Time was when the doctrine of the forgiveness of sins was at the heart of the gospel. Many modern preachers tacitly assume that there are no sins to be forgiven. Once it was customary for ministers to labor frantically even though clumsily to free men from an appalling sense of guilt. Now they incline to take it for granted that a little encouragement and brotherly cheer will meet the deepest needs of the human heart. Eagerness to be generous in the interpretation of humanity and a predisposition toward the beautiful and the good have kept many from a proper evaluation of all the facts and forces of life. "The

\*Minister of Centre Congregational Church, Brattleboro, Vermont.



bitter smile behind the painted grin" has escaped popular perception.

Even though the Christian minister may announce as a result of his desultory survey of life that there is no blighting sense of wrong-doing in the present generation, the psychiatrist affirms with authority that many of his patients suffer from the persistent reproach of conscience. To the former, guilt is a relic of an antiquated theology; to the latter, it is a present fact, patent and devastating. As long as guilt remains one of the inevitable and spontaneous concomitants of life's tolerated or purposeful frustrations, there will be need for the good essence of the old doctrine of the forgiveness of sins.

While the idea of God as the Righteous Judge may be rapidly falling into desuetude, the inner equipment of humanity still functions in its customary way to produce the varying degrees of guilt. Obsessed with the notion that such a feeling comes from a belief in a stern and angry God, the modernist may think that the *raison d'être* of this disquieting mood has vanished. At the same moment, he may make contact with life in the person of some young enthusiast who once desired to be unconventional to see what would happen when the rules of the game were all broken. This crushed and tormented creature might well make his appeal in the classic language of another disintegrated soul, the pitiful and defeated Macbeth:

Canst thou not minister to a mind diseased,  
Pluck from the memory a rooted sorrow,  
Raze out the written troubles of the brain,  
And with some sweet oblivious antidote  
Cleanse the stuffed bosom of that perilous stuff  
Which weighs upon the heart?

With alarming frequency, the response to such a distraught conscience has been, "Go along, forget the past, and you will be all right." Such a stone has never been an adequate substitute for bread. "Therein the patient must minister to himself" is a sentiment as futile as it is old.

If the ministers of Jesus Christ are to follow his method as an ideal, they may profitably examine his radical treatment of distressed persons. He dealt with the disease rather than the symptoms. When the helpless paralytic was carried into the presence of Jesus, the latter immediately perceived the nature of his malady. The order of events is significant. Jesus observed the depressed attitude on the part of the palsied man and knew the cause of it. "Son, be of good cheer, thy sins are forgiven thee," was the announcement of the physician. Centuries of Christian teaching concerning the ability of Jesus Christ to make the paralytic walk have obscured the central, causative, religious factor,—the forgiveness of sins. To Jesus himself, the invalid's power to walk was of secondary importance. It was the natural result which followed Jesus' assurance of forgiveness, the visible proof to the skeptical onlookers,—"that ye may know that the Son of man hath power on earth to forgive sins." The happy outcome was that the man who had been literally paralyzed by a sense of guilt, completely incapacitated by his distraught emotions, could once more lead a normal life.

The Fourth Gospel contains the account of a woman who was apprehended in an act of sin. The context implies that this behavior was typical of the woman rather than an isolated expression of passion. The overt act merely confirmed their suspicions. Nothing better seemed to be expected of her. The attitude of the respectable authorities revealed negligible hope of her redemption. She was the victim of desperate ignominy without and defeating reproach within.

Morally speaking, the woman taken in adultery was as impotent to escape the vicious circle of enervating and deepening self-condemnation, as was the paralytic to arise from his bed. The symptoms were different in the two cases but the disease was identical. With deliberation and insight, Jesus gave the accused



woman a new idea of the universal character of passion, failure and sin through his indirect word to her pursuers. He struck down the hand of social condemnation and destroyed the power of dramatic pretense. He then voiced the forgiveness of sins and expressed confidence in her future. "Neither do I condemn thee, go and sin no more." The sequel of the story has been left to the imagination of understanding readers. Yet, even in the absence of convincing historical data, it can be supplied from a knowledge of the liberating spirit in which Jesus lived. The assumption is that the woman experienced a new sense of freedom to achieve a life of moral integrity.

Further light may be shed upon the dynamics of personality by a reference to those who are mentally ill. Eminent students of psychopathic personalities stress the part which is played in some types of mental illness by the psychological fact of guilt. While it is necessary to guard against unwarranted simplification in treating this moot question, it may yet be asserted that many modern psychiatrists believe guilt to be causative in one of the major clinical groups of insanities.

Any one of innumerable stresses and strains incident to the process of life may occasion the onset of mental disorder. Yet those occasional factors which are popularly termed causes are comparable to some slight weakness in a boiler which might function indefinitely but for the excessive pressure of over-heated steam within. The real cause may lie across many years in some unfortunate experience or emotional tension which has produced an ever-increasing even though unconscious sense of guilt. The result is that the person develops a feeling of isolation, experiences unwarranted fears, becomes abnormally suspicious and sees in every gesture of friendship the hand of a persecutor. Such may be the distressing sequel of some adolescent indiscretion or maladjustment which pro-

duces an intolerable feeling of self-condemnation.

The fact that some of the demon-possessed with whom Jesus dealt knew increasing discomfort in his presence and cried out, "Art thou come to torment us before the time?" may suggest that he was encountering the same clinical group. His method of treatment is overlooked by his biographers who were intent upon the thing done rather than the technique of his procedure. Mary Magdalene was a woman of poor reputation. It was she "from whom he had cast out seven demons." Subsequent accounts of her show her to be a woman of intense emotions and worthy motives as she watched with superlative tenderness and solicitude at the crucifixion and anxiously loitered about the grave of Jesus. Tradition sometimes identifies her as the woman who washed the feet of Jesus with her tears and dried them with the hair of her head. The disciples could not then believe in the purity of her motives but Jesus with truer insight trusted the process by which a normal life could be restored. "Her sins, which are many, are forgiven" he announced and to the woman he continued. "Thy faith hath saved thee; go in peace." Atonement resulted in forgiveness and peace. At least some obvious transformation was effected in the life of Mary Magdalene so that the historian could refer to her as one of "the women who had been healed of evil spirits."

The unquestionable emphasis of Jesus in the Gospels is reinforced by the teaching of the church concerning the forgiveness of sins. Candidates for membership were "baptized for the remission of sins." The theology of the church in the West considered redemption as its main theme. The warfare that raged about the person of Jesus was a prolonged endeavor to demonstrate the adequacy of Jesus to be a complete Savior. The doctrine of the cross and the elaborate theories of the atonement dramatise an event in history in response to a perennial urge. A

✓ vital inner need of man with shifting intellectual emphases has been concretised in the story of redemption. Psychological necessity has been the mother of invention. A plausible way to erase what has already been written has been the constant care and ceaseless quest of mankind throughout the several theories of the atonement. Human beings have been driven by a quasi-divine compulsion to find a passable route from the un-ideal past to the ideal future.

The modern, almost exclusive emphasis upon the philosophy of healthy mindedness and the Bushnellian theory of religious education has practically disqualified many present-day preachers for ministering to their constituency. There is a persistent and fundamental need for a method by which enervating tension can be released. For many, healthy mindedness and normal spiritual growth are possible only when the chance emotional stress has been dissipated by the technique of true friendship.

Ministers of an earlier generation proclaimed a gospel which intensified a feeling of guilt and produced a sense of human inadequacy. However, the effect of this acute emotional disturbance was to make relief from it in conversion the more definite and satisfying. Without minimizing the evil consequences of this procedure, it may be affirmed that in many cases their technique served to cancel the sense of guilt so that mental and moral health resulted. The cancerous devitalizing growth was thus removed. After generous allowance has been made for the cures effected through the mob psychology of the revival, there remains much to be desired in the approach to the problem of guilt.

The pulpit today had not only the privilege but also the responsibility of sharing psychological insight with those distressed human beings who seek refuge in religion. They have a right to hear a candid discussion of living issues and to know the seriousness of any refusal to face the more difficult and forbidding

aspects of reality. They must know that the secrets of the closet will eventually be shouted in some language from the house top. Many of the principles announced in the Gospel are reinforced and illuminated by the unerring laws that govern the development of personality.

Yet the preaching of principles can never be an adequate substitute for their application in pastoral contact. Each person's problem is highly unique. Remorse in various guises attacks the individual when he feels that he has done violence to the mores of his group or the standards which he has set for himself. "Some of the conflicts that are most deep-seated psychologically, most disintegrating to the individual, and most difficult to heal, are those between the conduct of the individual and his own ideas and ideals."<sup>1</sup> The damaging and final fact is that when an individual falls below his own minimum in thought or conduct, the sense of guilt automatically arises. Without regard to the nature of the disparity between standard and conduct or the level on which it obtains, sympathetic understanding and wise counsel are needed for the rehabilitation of the individual. Parishioners will learn in the new day to bring their guilt as well as their grief to their minister, to trust him in dealing with moral depressions as well as with theological doubts. Souls congeal at different freezing temperatures. Someone ought to make such personalities fluid again.

Religion at its best is intended to create harmonious relationships. Atonement must reconcile the individual to himself by a proper evaluation of his powers and possibilities. Before a man can address himself to the task of righteous living, he needs a revelation of man as well as of God. Facts about human nature ought to be accepted frankly and used wisely to establish or restore harmony within and without the individual.

1. Douglas A. Thom, *Normal Youth and Its Everyday Problems*, p. 41.

A religion mediated by sympathetic advisers who know something of the developing science of personality as well as traditional theology would be truly prophylactic in the mental and moral life. Such a discipline would preclude much damming and misdirecting of the stream of life. The incidental heartache and frustration might often be avoided by progressive integration of personality. In the noblest sense, souls would be saved.

Eventually, the mutual suspicion which often obtains between minister and psychiatrist will give place to cooperation. The former ought not to seek to displace the latter for rarely does the parish minister possess either the necessary time or requisite skill to deal with deep-seated compulsions, complexes, suspicions and kindred ills. The spiritual adviser may be able to render no greater service than to detect the symptoms of incipient mental disorder and recommend a reputable specialist. Yet the minister may maintain the integrity of his own function by giving direction in spiritual adjustments when the tension has not

become morbid or by giving help to the person who is building life anew after the stress has been removed. The extent of responsibility which the minister will assume in any given case must depend *inter alia* upon available sources of expert advice, the rapport which he is able to establish, and his own fitness for the task. The curer of souls must be severely aware of his own limitations lest he ultimately fail of the good for which he hopes.

The exponent of a gospel of power appreciates the method of recovery from defeat because it is a necessary first step in the formation of a strong character. Religion can mediate physical, mental, and moral health to mankind only when the Gospel, true to its high tradition, brings its therapeutic power to the individual. The good essence of the doctrine of the forgiveness of sins will become a dominant trait in theology when its importance is perceived and the nature and needs of man are understood. Otherwise, religion will be relatively impotent unless a psychological substitute can be found for it.

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# LITERATURE

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## RELIGIOUS EDUCATION BIBLIOGRAPHY JANUARY 1933 TO SEPTEMBER 1934

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THIS annotated bibliography of religious education continues the work begun in 1931 with the publication by the United States Office of Education of the *Religious Education Bibliography*, January-December, 1931. A subsequent bibliography was published by the Office of Education in 1933, covering references to literature made available during 1932. These bibliographies are for sale at five cents each by the Superintendent of Documents, Washington, and are listed as Pamphlet No. 33, 1932, and Pamphlet No. 37, 1933, respectively, of the Office of Education.

The present bibliography covers the period from January, 1933, to September, 1934, and includes annotated references to selected books and periodical literature in Catholic, Jewish, and Protestant religious education; a few general references are included; there is a section on the educational literature of Christian Science. It is hoped that in later issues of such a bibliography as this, the latter section will be expanded to include also references to the literature of religious education under the auspices of *Other Religious Bodies*. For the first time we are including a section on *character education* as a closely related and specialized field in education. It is, of course, assumed that education for character is a basic purpose of all religious education.

The bibliography is selective in character and the editors have followed in general the criteria listed below. References to periodical literature are restricted to journals easily accessible in libraries.

Articles and books included are those which present:

1. New points of view or constructive criticisms of current practices in religious education.
2. Outstanding experiments and new practices which give promise of success.
3. One or the other side of a disputed question, dwelling upon important unsolved problems.
4. New policies or plans in organized religious education locally or nationally which are likely to be of general interest.
5. Important matters of general interest on which little or no literature is available in book form.
6. "Progressive" movements in religious education with either favorable or unfavorable criticisms.
7. Reliable research studies, or important new factual materials of general interest.
8. Bibliographies, selective or comprehensive in nature, which deal with matters referred to above.

The bibliography was prepared under the direction of the following committee, with members carrying specific responsibilities as indicated:

1. Ernest J. Chave, Associate Professor, Divinity School, University of Chicago, Chairman.

2. Lillian E. Cisler, Institute of Juvenile Research (Chicago).

3. Ellamay Horan, Editor, *Journal of Religious Instruction* (Chicago), Editor section on Catholic Religious Education.

4. Leo L. Honor, Executive Director, Board of Jewish Education (Chicago). Editor, section on Jewish Religious Education.

5. H. L. Latham, Editorial Staff, Rand McNally and Company (Chicago). Editor, section on Character Education.

6. Otto Mayer, Director of Research, International Council of Religious Education (Chicago). Secretary, and editor, section on Protestant Religious Education.

Mordecai Soltes, Jewish Welfare Board (New York) assembled the references on Jewish religious education. The section on the educational literature of Christian Science was prepared by Hugh Stuart Campbell of the Christian Science Committee on Publication (Chicago) with the approval of the Christian Science Board of Directors. George Johnson of the Department of Education of the National Catholic Welfare Conference (Washington), Felix Kirsch, O.M.Cap., and William H. Russell of the Catholic University (Washington) cooperated with Ellamay Horan in the review of the references from the Catholic field. Cooperators who assisted with the section on Protestant Religious Education included Wiebe E. Donahoe, Lillian E. Cisler, and thirty-one leaders in religious education.

## PROTESTANT RELIGIOUS EDUCATION

Curriculum materials in the form of courses or units of activity have been omitted from this section. This was done partly because of the lack of space, and also because several descriptive lists of such units are now available or in process of being prepared by the International

Council of Religious Education.

The classification of the references reveals a relatively larger production of current literature in the field of general Protestant religious education and fewer references to specific discussions in the several age-group fields.

### I. THE RELIGIOUS EDUCATION OF CHILDREN

#### A. Principles and Objectives

1. ARTMAN, J. M. Child's religion. *Child welfare*, 28:414-17, April, 1934.

A discussion of the emphasis of spiritual development in all training, with special reference to the acquisition of spiritual qualities by individuals and in connection therewith to the training value of human example.

2. DALE, EDGAR. What is a good motion picture? *International journal of religious education*, 10:8, July, 1934.

A brief review of the findings as to the effect of motion pictures upon persons, a description of what the really good picture is, a definition of distinctly children's pictures, and suggestions as to how better pictures can be secured.

3. ELLIOTT, HARRISON S. Spirit and the letter. *Child study*, 11:37-8, November, 1933.

A discussion of the contribution of religious education to the social ideals of children, with a note to parents in regard to its fulfillment.

#### B. Curriculum and Methods

##### (a) PRINCIPLES

4. BETTS, GEORGE H. The religious ideas of children. *Christian century*, 51:626-29, May 9, 1934.

Protestantism is unsettled in its thinking at crucial points as to what religious ideas shall be taught to children, as revealed by 720 replies from ministers and student in answer to 75 questions concerning ideas about God, punishment for sins, denominational variations, whether Jesus is God, what prayer can do, the future life, ideas about the church, the Bible, and about spirits.

5. CHAVE, E. J. Every child needs a hero. *Parents' magazine*, 9:22, February, 1934.

One may condition a child's choice of heroes but cannot make him accept any hero as his own, for he must work out his own set of values; if hero stories are to help a child to grow, he must be able to enter into the difficulties, failures and achievements of the characters; the child should be critical rather than blind in his devotion; and finally the child should be helped to see heroic qualities not only in traditional heroes, but in those with whom he comes in frequent contact.

6. EAKIN, MILDRED MOODY. Teaching junior boys and girls. *New York city, Methodist book concern*, 1934. 277 p.

Though the major portion of this book is given to a consideration of plans and procedures which can be used in a program of religious education of junior boys and girls, due attention has been given to the important basic matter of how boys and girls learn and to the general objectives for a program of religious education for the junior years. There is a wealth of source material suggested in the way of classified lists of pictures, poems, instrumental music, and hymns.

7. FAHS, SOPHIA LYON. "Units of activity" in religious education as a progressive sees them. *Religious education*, 28:380-85, October, 1933.

A "unit of activity" represents something for which the children supply the motive power at the outset or develop it in the process of the exploration. Children need a wider experience with life, data on which to base their own thinking, and understanding as a prerequisite of genuine appreciation. The author contrasts the procedure followed in traditional teaching with that required by this new philosophy of education, and suggests the resulting change which would need to follow in the curricula of church schools.

8. GREEN, SARAH E. Selecting and using lesson materials. *International journal of religious education*, 10:7, July, 1934.

Tests for selecting lesson materials are proposed as follows: Is this within the understanding of my group? Does it recognize interests and needs of this age? Will the children have vital interest in it? Can our teachers make this a living course? Will its use develop Christian attitudes, knowledge, conduct? Does it directly and indirectly carry concepts of God, Jesus and prayer? Will it help the boys and girls to acquire a taste for the best stories, songs, prayers? Will it help to achieve our aims?

9. JONES, MARY ALICE. Interpreting God to children. *International journal of religious education*, 9:10, April, 1933.

"Unless the child experiences for himself the revelations of God in the lives of those who are striving to achieve his purposes, in the creation about him, in the sense of companionship which comes from working with God in the simple ways which are open to him, it is unlikely that he will respond readily to efforts to describe God to him or to tell him about the character of God." But because the child's own life is too limited by the near-at-hand and the immediate, material representing the experience of others as this is set forth in story, poetry and song, both from the Bible and from material written especially for children, will be introduced to clarify and interpret experience.

10. JONES, MARY ALICE. Subject matter in a program of experience. *International journal of religious education*, 9:10, June, 1933.

Recognizing that first hand experience of children is the most important subject matter in an educational process, the writer calls attention to the fact that to use nothing but experience of children would be to limit unwisely and unnecessarily their growth. "There is, then, urgent need for fruitful recorded subject matter in an experience-centered program of religious education. . . . It will, however, never be used as an end in itself but always as a means to an end, the end being cooperation on the part of the learner with the purposes of God as they have, been revealed in the teachings and example of Jesus."

11. SOARES, THEODORE GERALD. How shall we teach the Old Testament to children? *International journal of religious education*, 11:10, September, 1934.

A brief survey of those sections of the Old Testament which are of actual use to children because they fall within the realm of the child's experience and serve his needs. Reprinted from the April, 1930, issue of the *International journal of religious education*.



## (b) LEARNING-TEACHING ENTERPRISES

12. DE MARIS, ELIZABETH M. An experimental vacation school. *International journal of religious education*, 9:14, January, 1933.

An account of an experiment in cooperation among the Child study association, the International council of religious education, Teachers' college, the Emergency work bureau, the public library, the Labor temple, and the church of all nations in an all-day vacation school held in the building of the Church of all nations in New York.

13. PERKINS, JEANETTE E. Others call it God. *New York city, Harper & Brothers*, 1934. 141 p.

A record of an informal experiment with a unit on "how the world began," as it developed in a third grade church school class, carefully reported by the department supervisor. Questions related to each chapter and an evaluation of the entire project are given.

## C. Administration

14. LEWIS, HAZEL A. Grouping in children's departments. *International journal of religious education*, 9:15, April, 1933.

The author proposes as a basis for judging any plan of grouping, "Are the children having an opportunity

for the greatest possible growth in Christian living?" If time, leadership and equipment are limited, she is inclined to feel that the small class within a department is a wise for-the-present plan; if good leadership and equipment are available, the large class with a long session is considered desirable. (See also No. 80)

## II. THE RELIGIOUS EDUCATION OF YOUNG PEOPLE

## A. Principles and Objectives

15. BURKHART, ROY A. Christian youth building a new world. *International journal of religious education*, 10:15, May, 1934.

A report of the meetings of youth leaders in February and March, 1934 at which the new united youth program, Christian youth building a new world, was first discussed and projected. Presents the statement of conviction and plans for further development of the program adopted.

the place of symbols in the church, and of seven suggestions regarding the use of symbols in unifying the work of the group.

17. HAYWARD, P. R., and BURKHART, ROY A. Young people's method in the church. *New York city, The Abingdon press*, 1933. 353 p.

With the thought of young people's work as a unified and integral part of the church's program, the authors present a handbook for youth leaders which combines theory of religious growth and educational philosophy and method with concrete suggestions regarding the leader's function and its effective realization, the organization and administration of young people's work, and the available resources for program building annotated and classified.

16. HAYWARD, P. R. Reaching youth with Christian symbols. *International journal of religious education*, 10:10, September, 1933.

A discussion of the importance of group life, of

## B. Curriculum and Methods—Learning-Teaching Enterprises

18. GLEASON, GEORGE. Young adults and their concept of God. *International journal of religious education*, 10:18, April, 1934.

Shows how one leader led his group away from controversial elements in working out a satisfactory concept of God, toward those which revealed God as "a Father, with the qualities of personality, who is near and great and sufficient for all our needs." A chart gives a meaningful sequence in conceptions of God, with related Bible references.

social issues. *International journal of religious education*, 10:15, September, 1933.

Some tested methods of how teachers have led their class groups in a study of social issues leading them in group discussion, investigation, and social action.

21. YAPLE, GEORGE S. Five years of religious education in high school. *International journal of religious education*, 11:23, September, 1934.

Describes the plan whereby one high school offered courses in Old and New Testament. The courses were optional, in the field of history, it being contrary to the laws of the state to offer Bible as a compulsory study. The article shows how all groups and types worked happily together, and what projects were developed. The aim was to help "the students solve their moral and ethical problems, to rise out of the fog of doubt, and also to build a foundation for the broader experiences and intellectual dangers of college life." Reprinted from the December, 1931, issue of the *International journal of religious education*.

19. LONGENECKER, NANCY. Creative dramatics. *International journal of religious education*, 10:16, November, 1933.

This is a report of the creative dramatic work which a group of high school girls did during a young people's conference. One of the dramatic services of worship which they prepared and led for the conference is given in full.

20. STOCK, HARRY THOMAS. The teacher and

## C. Problems of Leadership

22. KUGLER, LOIS M. Leadership plus counseling. *International journal of religious education*, 10:14, January, 1934.

Reports of the experience of a church leader in advising young people in their personal problems and a list of requirements to be met by any leader who would deal effectively with this field of personal service.

## D. Administration

23. BARTLETT, E. R. Measurable moral and religious outcomes of week-day religious instruction. *Religious education*, 29:25-34, January, 1934.

A study, the purpose of which was: to discover the degree to which public school pupils of grades six, seven and eight, who are members of classes in week-day religious instruction, are differentiated from non-members in biblical knowledge and comprehension, in ethical knowledge and in reactions to situations involving moral choice; to determine the relationship

between such types of knowledge and forms of behavior; and to ascertain the bearing upon these outcomes of weekday religious instruction.

24. SMITH, CECIL DANIEL. Administering the young people's department of the local church. *Boston, Pilgrim press*, 1934. 219 p.

The author discusses the organization and direction of the religious education program for later adolescents, 18 to 23 years of age. (See also No. 80.)



### III. THE RELIGIOUS EDUCATION OF ADULTS

#### A. Principles and Objectives

25. BARCLAY, WADE CRAWFORD. Some principles of adult religious education. *International journal of religious education*, 11:13, September 1934.

Upon the basis of the widespread recognition of adult education as an essential part of any adequate

educational system, the author insists upon a broad conception of adult religious education, as broad as religious experience. Christian religious education takes place when Christian ideas, concepts, and ideals are incorporated in action. Reprinted from the March, 1927, issue of the *International journal of religious education*. (See also No. 39.)

#### B. Curriculum and Methods

##### (a) PRINCIPLES

26. JOHNSON, F. E. Church an educational asset. *Journal of adult education*, 6:426-30, October, 1934.

A discussion of the church as an asset in the movement of adult education in providing for the organization of study groups for the consideration of ethical problems in the light of the church's teaching.

27. SHACKFORD, JOHN W. When is a sermon educational? *International journal of religious education*, 10:8, November, 1933.

Discusses ways in which the sermon may create an atmosphere and foster attitudes that will contribute to those changes in persons and in the church group that make for Christian living.

##### (b) LEARNING-TEACHING ENTERPRISES

28. REIFSNYDER, MILES S. Adult education in a rural church. *International journal of religious education*, 10:21, June, 1934.

A description of the way one church in an agricultural region worked out a curriculum of study for the adults of the parish that interested and challenged them. The problems as worked out by the group for discussion, it was found, fell readily into three groups: those dealing with personal problems, those involving congregational and community matters, and those of world wide significance.

29. What difference does one's educational viewpoint make? By the Substitute Teacher. *International journal of religious education*, 9:7, February, 1933.

Describes a session of an adult class and analyzes the procedure followed to show in what ways the leader's handling of the situation was different from a traditional "teaching of the lesson." Quotations are made from the *International curriculum guide*, book one, "Principles and objectives of Christian education," to indicate the extent to which this procedure was in harmony with the principles therein set forth.

#### C. Parent Education

30. BRIDGMAN, RALPH P. How the church may help parents. *International journal of religious education*, 9:10, March, 1933.

The director of the National council of parent education reports a wide range of activities in parent education represented in church programs here and there. This function does not as yet, however, hold a central place. Parents want assistance and seek it through study classes and conferences. Viewpoint and perspective are even more important outcomes of such classes than knowledge. Emotional factors render leadership of parent groups both difficult and highly fruitful because of the intense motivation available.

education. *International journal of religious education*, 10:17, January, 1934.

The author describes a comprehensive program of family and parent education conducted largely by himself in his parish in York, Pennsylvania. The program includes sermons, lecture courses, study classes, home visitation, and personal interviews.

32. WHITE, MARY CHAPIN. What one community is doing about the movies. *International journal of religious education*, 10:9, June, 1934.

A record of what the leaders of one community did to get parents and children alert and informed regarding the pictures being shown locally.

31. RUSISILL, EARL S. An adventure in parent

### IV. RELIGIOUS EDUCATION IN COLLEGES, UNIVERSITIES AND SEMINARIES

33. HARPER, W. A. Religious education in the seminary. *Christian education*, 17:44-47, October, 1933.

An exposition of the present conception of religious education as an academic unit and of its function and place as a course in the seminary.

college. *Religious education*, 28:186-89, April, 1933.

One of the most vital problems today is that of providing for a wholesome, constructive, and ethical religious experience. The author presents facts as to whether the denominational college is offering a distinctive service, and whether the church is measuring up to its opportunities in tax-supported institutions. (See also Nos. 67, 78.)

34. HARTSHORNE, HUGH. The church and the

### IV. GENERAL REFERENCES

#### A. History and Progress

35. BETTS, GEORGE H. Rethink religious education. *Christian century*, 51:360-62, March 14, 1934.

Religious education is in the doldrums, after two decades of marked progress. A definite need for rethinking the whole problem of religious education is apparent. The recommendation is made that a "laymen's commission on religious education," composed of well qualified persons, should spend perhaps a year in answering a number of pertinent questions to discover the truth about religious education. Its conclusions should be studied carefully, so that as a result of this joint effort the future program would be well planned.

36. COE, GEORGE A. The present crisis in religious education. *Religious education*, 28:181-85, April, 1933.

The checking of the religious education movement in Protestantism is a symptom of a crisis in the movement and in the Protestant religion itself. The new religious education challenges underlying assumptions of church policies, and ministers who are the key men are confused and bewildered. But the crisis represents a new opportunity.

37. HARTSHORNE, H. and EHRHART, E. V. Church schools of today. *New Haven, Yale university press*, 1933. 260 p.

A case study of the educational programs of ten churches, designed to reveal the functional value of the work these churches are doing. The study shows the extent to which the heavy hand of tradition thwarts the application of changing educational theory to religious institutions.

38. HARTSHORNE, HUGH. Educational problems of church schools. *Religious education*, 28:117-20, February, 1933.

Facts such as the following, secured from a study of the status and trends of religious education, indicate that the average church has not adjusted itself as it should to changes in the social structure; that subject-centered methods, lack of provision for evaluation of experience by pupils, and minimizing of the values in cultural material prevail in religious teaching; that there are not enough creative teachers; that there is a prevalence of stereotypes in structure and method; and that there is relatively complete separation of church and Sunday school.

39. LUCOCK, H. E. Religious education tomorrow. *Christian century*, 51:84-7, January 17, 1934.

A critical analysis of present-day religious education, revealing the need for a "more definitely religious emphasis and content to teaching" and for its expression in adult education.

40. MAYER, OTTO. Recent developments in the curriculum work of the International council

#### B. Principles and Objections

43. BARCLAY, WADE CRAWFORD. *The world mission of the Christian religion*. Nashville, Cokesbury press, 1934. 301 p.

The author develops his book under the following chapter headings: A preliminary exploration, in which he lists some of the common difficulties suggested by church workers, and in which he suggests a true-false test for stimulating thinking; The world needs religion; The religion the world needs; A faith for the world; A world society; A Christian basis of interracial relationships; A Christian basis of economic relationships; A Christian basis of international relationships; An abundant life for the world's childhood; A creative life for the world's youth; A life of service for mankind; and The hope of a Christlike world.

44. BETTS, G. H. *Teaching religion today*. New York city, Abingdon press, 1934. 268 p.

This book begins with a discussion of why we should teach religion, and the circumstances in which religion has to be taught today. This points to the principles and techniques of teaching, including a special consideration of "creative teaching," which the author believes to belong to no single technique. The drives back of conduct and character, the curriculum as a living experience, sources of curriculum materials, and procedures by which God and Jesus may become real for the pupil are considered. A discussion of the conditions that make teaching possible, as it is outlined here, closes the book.

45. BOWER, W. C. *Religion and the good life*. New York city, Abingdon press, 1933. 231 p.

Viewing the good life, not as conformity to an absolute standard of behavior, but as that relationship between persons and groups that is productive of an ever increasing moral awareness and a widening range of moral practice, the author shows that religion contributes to the achievement of the good life, in the following ways: by providing a norm by which experience may be evaluated; by aiding the individual to integrate his experiences into a unified, consistent and meaningful pattern; by enabling man to develop a sense of security within his universe and a feeling of personal relationship to it; and by providing an underlying purpose for the moral practices in which man may engage.

46. HAYWARD, P. R. Barthianism and religious education. *Religious education*, 29:35-44, January, 1934.

of religious education. *Religious education*, 29:163-67, April, 1934.

An historical review of cooperative activities in curriculum work from 1920 to the present with special reference to the creation of the International curriculum guide, a project of the International Council in "developing principles and procedures by which to guide the many curriculum-making enterprises now underway."

41. SPROUL, J. E. Contribution of *Recent social trends* to workers in the field of religious education. *Religious education*, 28:332-35, October, 1933.

*Recent social trends* from the standpoint of religious education makes at least four contributions: it gives a background of social fact of aid to the counselor; it furnishes teaching material for classes and groups; it provides a list of personal-social problems and opportunities which modify curricula and programs in character and religious education; and it gives data bearing upon the strategy of religious and character education.

42. WEIGLE, LUTHER A. The Laymen's inquiry and religious education. *International journal of religious education*, 9:15, June, 1933.

An interpretation of the Laymen's inquiry, with special attention to its values for religious education.

The author considers: Barth, the man; the background for his thought; his message, particularly with respect to his views of God and man, the word, existential thinking, and crisis; and the meaning of Barthianism for religious education.

47. MACLEAN, ANGUS H. *The new era in religious education*. Boston, The Beacon press, Inc., 1934. 270 p.

Sets forth certain fundamental changes needed if religious education is to meet present-day situations. A specific program of future advance is suggested.

48. MYERS, A. J. W. Some unfinished tasks in religious education. *Journal of religion*, 13:175-80, April, 1933.

A discussion of some of the specific contributions in the realm of religious education, with emphasis upon the dynamic element and upon worship.

49. POWELL, WILFRED E. Putting life at the center. *International journal of religious education*, 9:8, April, 1933.

This article contains suggestions for studying and putting into effect the life-centered point of view in a small church school. It is a practical presentation of the principles underlying progressive church school teaching and administration.

50. ROBINSON, HAROLD McA. When character building becomes Christian. *International journal of religious education*, 9:7, March, 1933.

"Character building becomes Christian not in the sense of erecting one virtue on another, but in that of a growing personal and social life, which is initiated by God in Christ and continued with God in Christ until the individual and society reach the standard of God in Christ."

51. SMITH, H. SHELTON. Let religious educators reckon with Barthians. *Religious education*, 29:45-50, January, 1934.

The author indicates why religious educators must reckon with Barthianism and discusses basic elements in Barthian thought. Barthian pedagogy centers in the "Ministry of the Word"; it discards the view that man is essentially good; it rejects the false principle of human autonomy; and it contends that the teacher is not to give the child ideas concerning God, but is to serve as a "bridge" by which the child comes in contact with God.

52. WIGGAM, ALBERT EDWARD. Can we educate for character? *International journal of religious education*, 9:8, March, 1933.

Discards the notion of character building as a way of educating for conformity to type and summarizes the findings of recent research in character development, particularly those of Hartshorne and May and the studies by Clifford Shaw.

### C. Psychology

53. BOWEN, C. A. When is growth guided? *International journal of religious education*, 9:6, January, 1933.

This article is based on the assumption that "Christian growth takes place only when the laws of human personality are obeyed," and proceeds to set forth those movements and processes of human life in and through which individual growth may be guided by the teacher of religion.

54. ELLIOTT, HARRISON S. How is growth guided? *International journal of religious education*, 9:8, January, 1933.

Conditions for the guidance of growth must provide for participation in activities, for social experiences, and for richness of the educational environment. Christian education makes certain distinctive contributions to the guidance of growth.

### D. Curriculum and Methods—Principles

55. COE, GEORGE A. Is there a really good curriculum? *Religious education*, 29:101-03, April, 1934.

Rapid social changes and our unwillingness to face crucial social issues create confusion in regard to curriculum work. The author suggests criteria for judging curricula, suggesting that we acquire the "ability both to perceive actual conditions about us and to grasp the concrete meanings of the ideals that we profess."

56. COE, GEORGE A. What is an experience curriculum? *International journal of religious education*, 11:7, September, 1934.

A discussion of the place the actual experience of the learned under guidance must have in the curriculum. Distinguishes between the word curriculum, the idea curriculum, and the experience curriculum. Reprinted from the December, 1932, issue of the *International Journal of Religious Education*.

57. EASTMAN, F. and WILSON, L. *Drama in the church: a manual of religious drama production*. New York city, Samuel French, Inc., 1933. 197 p.

Devoted mostly to the production of plays as contrasted with pageants, and after defining religious drama and giving an historical background, it proceeds to deal concretely and practically with all of the problems of the church group as it engages in the production of a play that will be truly religious. A list of approved plays and suggestions and rules for religious drama tournaments are also included.

58. HELLSTROM, C. IVAR. Curriculum construction. *International journal of religious education*, 9:7, June, 1933.

Some general suggestions for placing final responsibility for curriculum construction upon individual leaders and their groups.

59. HELLSTROM, C. IVAR. Education at Riverside church school. *Childhood education*, 10:401-02, May 1934.

A description of points of emphasis in the program of this church school which distinguish it from the accepted program of the church school and which embody the principles of progressive education.

60. LONGENECKER, NANCY. The art of choral speech. *International journal of religious education*, 10:19, May, 1934.

This article presents the idea of the use of choral speech groups in church activities. The plan is described in detail, evaluated, and illustrated.

61. MUNRO, HARRY C. How shall we use the Bible? *International journal of religious education*, 9:10, May, 1933.

The author challenges the widespread practice of seeking to make all Bible lessons "experience-centered" by applications to life, often far-fetched; and likewise of seeking to make all experience-centered lessons or units biblical by dragging in Bible passages, also often far-fetched. He insists that there should be Bible units for the mastery of the Bible. Properly taught they should embody a real experience with the Bible and so be experience-centered. There should also be units the organizing center of which is great experiences and problems religious but not necessarily always biblical.

62. VIETH, PAUL H. Building the educational curriculum. *International journal of religious education*, 9:8, June, 1933.

Some suggestions for curriculum building in the home and in the church, with an explanation of the function of national agencies in curriculum construction.

63. VIETH, PAUL H. A new method with an old purpose. *International journal of religious education*, 9:18, May, 1933.

This is a description and evaluation of the currently popular "panel discussion" method. Several illustrations show the possibilities in this method in various types of situations.

### E. Problems of Leadership

64. ISRAEL, C. WESLEY. The pastor as a counselor for the church school. *International journal of religious education*, 10:8, September, 1933.

A pastor of a small church tells how he has supervised the work of his church school, with special reference to leadership, curriculum, and membership and service in the church on the part of church school pupils.

65. KNAPP, FORREST LAMAR. *Leadership education in the church*. New York City, Abingdon press, 1933, 278 p.

The author outlines some of the basic factors and methods in a program of leadership education for the lay leaders of Protestant churches. The book contemplates the training of all lay leaders, not merely

teachers only; it discusses many more methods than mere training courses; and it considers the organization necessary both in the local church and the community.

66. McKIBBEN, FRANK M. Helping individual leaders. *International journal of religious education*, 10:8, December, 1933.

Descriptions of practical ways of supervision, thinking of supervision as being related particularly to individual growth.

67. MAY, M. A., BROWN, W. A. and others. *Education of American ministers*. New York, Institute of social and religious research, 1934. Four volumes.

The report of a three-year study of Protestant ministerial education in the United States and Canada.

The first volume is an interpretative summary of the outstanding results; volumes two and three present the factual data of the study; volume four contains the appendices.

68. SHAVER, ERWIN L. "Work for credit" or "credit for work." *International journal of religious education*, 10:10, June, 1934.

A discussion of the perplexing problem of awarding credits in leadership training. The author suggests some "pros" and "cons," but his general conclusion

is favorable, provided the emphasis is upon "credit for work" rather than "work for credit."

69. THOMAS, ERNEST. Teaching teachers of temperance. *International journal of religious education*, 10:11, January, 1934.

This article gives the results of an experiment in teaching temperance methods to normal school students in Ontario and draws from them conclusions in regard to the defects of the older education in temperance and the main directions that must be taken by the new.

#### F. Administration

##### (a) CHURCH AS EDUCATOR

70. BARTLETT, EDWARD R. Unifying the church program. *International journal of religious education*, 9:8, July, 1933.

Discusses the principles underlying the present trend toward the integration of the various programs in the church and church school, and outlines briefly a procedure which might be followed by churches seeking to integrate their organizations.

71. KNAPP, FORREST LAMAR. The unified church program. *International journal of religious education*, 9:10, January, 1933.

Discusses three basic factors in a unified church program: A single basic purpose; A single basic method; An interrelation of diversified elements. Emphasis is placed upon the fact that in the final analysis integration, or unification, is a factor within the experience of the individual.

72. McDONALD, OSGOOD H. A church and only a church. *International journal of religious education*, 9:12, May, 1933.

A report of the results of a careful study of 200 churches of the Chicago area and of 150 experiments throughout the United States on the relationship be-

tween the church and its educational program. Discusses the unified service, the graded church with united worship, and the completely graded church.

73. MUNRO, HARRY C. *Christian education in your church*. St. Louis, Bethany press, 1933. 239 p.

Intended to serve as a textbook for the Standard training course on "The teaching work of the church" of the International Council of Religious Education. The ideal of the church as a school in Christian living is presented, consequently the whole program of the church is considered and methods for making it truly educational are advocated. It deals with the manner in which in matters of curriculum, organization, leadership, and relationships to other institutions progress can be made toward the ideal.

74. ROYSE, I. O. A unified financial plan. *International journal of religious education*, 10:13, March, 1934.

Indicates the necessity for one general financial plan for a church, so that all groups from kindergarten through all adult societies may have knowledge of, and be challenged by the program of the church. Definite steps are suggested for the development of such a single unified plan.

##### (b) CHURCH SCHOOLS

75. A certain church re-thinks its program.

By a member of the board of religious education. *International journal of religious education*, 10: September, 1933, p. 13; October, 1933, p. 15; November, 1933, p. 11.

This series of three articles gives a description of the way in which the board of religious education in a large city church studied the program of Christian education of the church and set about correcting its weaknesses. The first article discusses the task which the board set for itself; the second presents the objectives which the group adopted and their tentative program of activity; the third gives the board's discussion on the matter of curriculum and states a few of the immediate results of the entire study.

76. GREGG, ABEL J. Experiences occur in many groupings. *International journal of religious education*, 9:13, March, 1933.

The author points out the fact stated in the title; calls attention to the failure of the church to deal with more than one grouping, ordinarily, and that for only a brief time; and urges that the church introduce leadership and resources into other groupings.

77. HARTSHORNE, HUGH. How much does religious education cost? *International journal of religious education*, 9:20, June, 1933.

This study is based on a survey of the educational work of 746 churches. It gives data regarding the present financial outlay for religious education in comparison with other items of expense, and includes a report of a study of costs and wastes in ten exceptional churches.

78. HARTSHORNE, HUGH and others. *Standards and trends in religious education*. New Haven, Yale university press, 1933. 230 p.

The report of two studies carried out under the auspices of the Institute of social and religious research: I. A study of the standardizing movement for religious education in the local church, with reports on surveys of 746 church schools, then surveys relating particularly to the influence of standards in improving the work. Definite recommendations for the development of standards in the future are offered. II. This study asks what churches are doing for their young people who go to college. The report covers surveys of 500 colleges, and relates to the denominational college; instruction in religion in church colleges; chapel counseling, and student government; religion in tax-supported schools, and related matters.

79. HYDE, STANLEY B. Larger parishes as opportunities for religious education. *International journal of religious education*, 10:12, December, 1933.

The larger parish is defined as a cooperative working arrangement among several churches serving a given rural area by which resources of leadership, equipment, and finance are pooled to conduct a religious program for the area. A questionnaire study of 20 such situations shows that much better provision is made for religious education under this plan than in the ordinary rural situation.

80. NEWMAN, MARIE. The story of a one-room church. *International journal of religious education*, 10: February, 1934, p. 16; March, 1934, p. 16; April, 1934, p. 21.

A series of three articles. The first gives an account of the way in which a church school developed in twenty years from two departments, the adult and the primary, to a completely graded school in a one-room building. The second is an account of the development of the children's program in the one-room church. The third tells of the development of the young people's program in the one-room church through a period of eight years.

(c) VACATION CHURCH SCHOOLS

81. BLAIR, W. D. *New vacation church school*. New York city, Harper and brothers, 1934. 288 p.

A manual for teachers and administrators of vacation church schools which stresses creative experience as a goal. It includes a clear statement of theory, illustrations from first-hand observation and experience, and specific suggestions as to organization, group procedure, and program materials.

82. MCKINNEY, ELIZABETH B. A survey of nineteen vacation church schools. *International journal of religious education*, 10:11, April, 1934.

During the summer of 1933 the writer made a study of 19 vacation church schools in a midwestern city to discover the aims and purposes of these schools as well as the practices and conditions under which their teachers and pupils had to work. The schools were evaluated on the basis of six aspects of their program: study experiences, service activities, construction activities, play, worship, fellowship. There was a possible score of 117. The highest score made was 109; the lowest, 18; the median, 38; the mean, 51.63. (See also No. 12.)

the following types of tests: construction tests, true-false question tests, completion question tests, multiple-choice question tests. He outlines the principles underlying test construction and selection; describes necessary statistical measures; and closes with a statement on the use of results. (See also No. 23.)

(d) MEASUREMENT

83. BOSE, R. G. Measuring the results of religious education. *Education*, 53:393-98, March, 1933.

The author lists test materials and methods in religious and character education. He describes briefly

institutional approach in setting up and maintaining cooperative agencies for religious education. By this he means that needs should first be determined and structures developed or changed on the basis of such needs. A council of religious education is made up of representatives of the people, the churches, the denominations, and the social and religious agencies with related functions.

(e) COMMUNITY, STATE, AND NATIONAL AGENCIES

84. HARTSHORNE, HUGH. Religious education and community cooperation. *Religious education*, 28:35-41, January, 1933.

Changes in our social structure demand changes in the institutional policy of industry, the state, and the church. The church has a unique opportunity to contribute suggestions, leadership, and a vital program to meet needs in the present situation such as: that for leisure-time schedules; for a recognition of individual differences and the resulting need for specialized counseling and different methods of procedure in schools; and for facing issues presented by modern industry. Such needs as these can be met only by the cooperative effort of churches.

85. MILLER, J. QUINTER. Community organization in religious education. *International journal of religious education*, 9:26, April, 1933.

The author insists upon a functional rather than an

86. WILLKENS, FRED H. Religious education as the basis for cooperation. *International journal of religious education*, 9:17, January, 1933.

The author finds religious education the most satisfactory and prevalent basis for the rapidly growing cooperation among Protestant forces. It is the oldest type of cooperation, it is better standardized, and embodies more points of agreement among Protestant forces than do other types of inter-church or interdenominational activity. Leadership training, week-day religious education, and common standards and program materials represent types of cooperation most common.

V. A LIST OF SELECTED THESES IN THE FIELD OF RELIGIOUS EDUCATION<sup>1</sup>

OCTOBER 1, 1933-SEPTEMBER 30, 1934

87. AVERY, DELPHINE BARRON. *Actuating motives in the choice of Christian service as a life work*. Eastern Baptist theological seminary M.R.E., 1934. 40 p. ms.

88. BARKER, LEO VAUGHN. *Lay leadership in Protestant churches*. (Union theological seminary), Columbia university, Ph.D., 1934. New York city, Association press, 1934, 238 p.

89. BERNER, CARL WALTER. *A historical study of education in the Christian church from Paul to Augustine*. University of southern California, M.A., 1934, 87 p.

90. BOYD, JAMES ERWIN. *The Christian church as an instrument for the integration of personality*. Pacific school of religion, M.A., 1934, 68 p.

91. BRADLEY, JULIA J. *A study of the selection of religious poetry for the Christian education*

of the early adolescent. Biblical seminary in New York, M.R.E., 1934. 158 p.

92. BRADSHAW, BEATRICE MAUNDER. *The nursery class in the church school*. Hartford school of religious education, M.A., 1934. 86 p.

93. CANARY, PEYTON HENRY, JR. *The Scriptural teachings of the world's living religions on international understanding and goodwill*. Indiana university, Ph.D., 1934. 356 p. (To be published.)

94. CASSADY, MAYNARD L. *A comparative study of graduates of Union theological seminary*. (Union theological seminary), Columbia university Ph.D., 1934. Rochester, New York, published by the author, 1935. 192 p.

95. CHURCHILL, EDITH SPICER. *Play in the home as a factor in the education of the pre-school child*. Hartford school of religious education, M.A., 1934. 137 p.

96. CLINCHY, EVERETT ROSS. *Some educational aspects of Protestant, Catholic, Jewish relationships in American community life*. Drew university, Ph.D., 1934. 152 p. ms. New

<sup>1</sup>Abstracts in *Religious Education, Selected Graduate Theses in Religious Education*, 1934, containing abstracts of most of the theses listed above, is available from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, at thirty-five cents per copy.



- York city, John Day & Co., 1934. 194 p.  
(Published in popular form under the title:  
*All in the name of God.*)
97. DAILY, MAURICE C. *The major contributions of Toyohiko Kagawa as a religious educator.* Emory university, B.D., 1934. 83 p.
  98. DARLING, IRA JOHN. *Religious education as an instrumentality for social change.* Pacific school of religion, M.A., 1934. 44 p.
  99. DILLON, ROSS ERNEST. *Aims and standards in religious education.* Southern Baptist theological seminary, Louisville, Kentucky, Ph.D., 1932. 175 p.
  100. EAKIN, (MRS.) MILDRED MOODY. *A study of reference to Hebrews (Jews) in Protestant church school lesson materials.* New York university, M.A., 1934. 77 p. ms.
  101. FRANK, ROBERT WORTH. *Dean Inge's interpretation of mysticism.* Northwestern university, Ph.D., 1934. 344 p.
  102. FRENCH, LAURENCE H. *The educational validity of preparation for confirmation in the Lutheran and Anglican churches.* New York university, Ph.D., 1934. 148 p. ms.
  103. GARWOOD, HARRY CRAWFORD. *The development of religious education in Southern Baptist colleges and universities, with special reference to the period since 1900.* Yale university, Ph.D., 1934. 337 p.
  104. GOBBEL, LUTHER L. *Church-state relationships in education in North Carolina since 1776.* Yale university, Ph.D., 1934. 370 p.
  105. GORHAM, DONALD R. *The status of Protestant weekday church schools in the United States.* University of Pennsylvania, Ph.D., 1934. Philadelphia, Pennsylvania, Eastern Baptist theological seminary, Contributions to Christian education, no. 1. 1934. 96 p.
  106. GRAHAM, HELEN VIRGINIA. *The church and rural family problems.* Presbyterian college of Christian education, Chicago, M.A., 1934. 93 p.
  107. HAMLIN, RHENA BROKAW. *The present status of practical work in theological seminaries.* Eastern Baptist theological seminary, M.R.E. 1934, 46 p. (To be published as a research bulletin of the Eastern Baptist theological seminary.)
  108. HILL, GEORGE EDWARD. *Factors associated with delinquency among young male offenders with special emphasis on educational backgrounds.* Northwestern university, Ph.D., 1934. 372 p.
  109. HOFFMAN, BENJAMIN P. *The place of religious education in the modernization of Japan.* University of southern California, M.A., 1934. 126 p. ms.
  110. HOMAN, WALTER J. *The place of children in the theory and practice of the Society of Friends.* Yale university, Ph.D., 1934. 388 p.
  111. HUGHES, JAMES H. *The place of educational evangelism in the development of Christian attitudes.* University of southern California, M.Th., 1934. 137 p.
  112. INGLEHART, CHARLES WHEELER. *The Japanese spirit as a conditioning factor in the further integration of the Christian movement in Japan.* Drew university, Ph.D., 1934. 188 p.
  113. JOHNSON, LAWRENCE W. *A critical study of selected materials for enriching the curriculum of the intermediate and senior departments of the church.* Presbyterian theological seminary, Chicago, B.D., 1934. 104 p.
  114. LANE, HOMER R. *A study in the religious ideas of some adolescents.* Emmanuel college, Toronto, Ontario, B.D., 1934. 92 p.
  115. MCLENNAN, KENNETH S. *The nurture of middle adolescent personality through Christian worship.* Presbyterian theological seminary, Chicago, M.A., 1934. 197 p.
  116. MIDDLEBROOKS, ACTON ELIJAH. *The fear motive in the Protestant religion of the sixteenth and nineteenth centuries.* Northwestern university, Ph.D., 1934. 385 p.
  117. MITCHELL, ULYSS STANFORD. *A study in the objectives of the local church.* University of southern California, M.A., 1934. 124 p.
  118. MOORE, GEORGE VOIERS. *Values discovered in the supervision of college and university student leaders in religious education.* University of Chicago, Ph.D., 1934. 153 p.
  119. MORGAN, WILLIAM M. *Trends in programs and policies of the intercollegiate Young men's Christian association.* (Union theological seminary.) Columbia university, Ph.D., 1934. 429 p. New York city, Association press, 1935. (Published under title: *Student religion during fifty years.*)
  120. MORLAN, GROVER CLEVELAND. *Moral education in the American public elementary schools since 1835.* State university of Iowa, Ph.D., 1934. 338 p.
  121. OSEPOFF, VASIL G. *Atheism through education in Soviet Russia.* Emory university, M.A., 1934. 190 p.
  122. RAMIGE, ELDON A. *Contemporary concepts of time and the idea of God.* State university of Iowa, Ph.D., 1933. 118 p. Boston, Stratford press.
  123. RICHARDS, KATHARINE LAMBERT. *How Christmas came to the Sunday-schools: the observance of Christmas in the Protestant church schools of the United States.* Teachers college, Columbia university, Ph.D., 1934. New York City, Dodd, Mead & Company, 1934. 292 p.
  124. ROBERTS, ETHEL L. *The training situation of Protestant church-school teachers in the city of New Haven.* Yale university, M.A., 1934. 375 p.
  125. ROHRBAUGH, A. C. *The Sunday school convention.* Theological seminary of the Evangelical and Reformed church, Lancaster, Pennsylvania, B.D., 1934. 122 p.
  126. ROSCHY, ROBERT W. *How can the church help the home.* Theological seminary of the Evangelical and Reformed church in the United States, Lancaster, Pennsylvania, B.D., 1934. 50 p. Philadelphia, Pennsylvania, Board of Christian education, Evangelical and Reformed church, 1505 Race Street. 63 p.

127. SEE, RUTH DOUGLAS. *The place of children's choirs in Christian education*. Biblical seminary in New York, M.R.E., 1934. 108 p.
128. SHAO, LUTHER CHING SAN. *Religious liberty and Christian education in China*. Yale university, Ph.D., 1934. 612 p.
129. SMITH, CELIA E. *Recent trends in religious education with guide to readings*. University of southern California, M.A., 1934. 161 p.
130. STEININGER, RUSSELL FRAIL. *A history of the female diaconate in the Lutheran church in America*. University of Pittsburgh, Ph.D., 1934. 212 p.
131. STEWART, MALCOLM F. *An approach to religious education based upon the religious realism of D. C. Macintosh*. Presbyterian theological seminary, Chicago, M.A., 1934. 300 p.
132. VAUGHAN, THEO. *The religious conception of Clemson college students*. Y. M. C. A. Graduate school, Nashville, M.A., 1933. 75 p.
133. WAGNER, MATTHEW C. *Character education in secondary schools of the North central association*. University of Chicago, M.A., 1934. 92 p.
134. WEBER, WILLIAM ALBERT. *Theological education in the Reformed church in America*. Yale university, Ph.D., 1934. 262 p.
135. WILLIAMSON, CLARK. *An evaluation of leadership training camps in the Cumberland Presbyterian church*. Oberlin college, Graduate school of theology, M.A., 1934. 150 p. ms.
136. WILSON, ELISABETH E., *Tests and measurements for the church school*. University of southern California, M.A., 1934. 102 p.
137. WOOD, HAZEL ORAL. *Trends in evangelistic technique*. University of Chicago, M.A., 1934. 72 p.
138. YOCUM, W. RONALD. *Four hundred boys' and girls' knowledge of the life and teachings of Jesus*. Theological seminary of the Evangelical and Reformed church in the United States, Lancaster, Pennsylvania, B.D., 1934. 32 p.

## CATHOLIC RELIGIOUS EDUCATION

The greater part of Catholic religious education takes place in the school. The literature, therefore, listed under the headings of "Curriculum" and "Administration" deals with processes

and materials for the learner from the time he has the primary tools of learning through the college period.

### I. CURRICULUM

#### A. Principles and Objectives

##### (a) FOR THE ELEMENTARY SCHOOL LEVEL

1. BLAKELY, PAUL L. Catholic education week. *America*, 50:109-10, November 4, 1933.  
A plea to focus the attention of school authorities on the need of providing the pupil with the social philosophy of the Church through the social studies.
2. GANEY, HELEN M. Interpreting social justice through a study of geography. *Journal of religious instruction*, 3:832-38, June, 1933.  
An interesting presentation of the contribution geography can make to the pupil's interpretation of, understanding and application of social justice.
3. GANEY, HELEN M. Interpreting social justice through the study of history. *Journal of religious instruction*, 4:412-19, January, 1934.  
An exposition of how the study of history at the elementary school level lends itself to a better interpretation of social justice.
4. SCHORSCH, A. P. A modern technique of teaching religion. *Journal of religious instruction*, 4:491-97, February, 1934.  
An outline of a course designed to lead children to understand their religion, to become enthusiastic about it and to direct them in the practice of it.
5. WOLFE, J. M. Catholic action in the elementary school. *Journal of religious instruction*, 4:206-15, November, 1933.  
A well developed plan of guidance toward Catholic action at the elementary school level.
6. WOLFE, J. M. Health, Morals and religious education. *Journal of religious instruction*, 4:11-25, September, 1933.  
Written from a distinctly religious standpoint, the author shows that, all other things being equal, morals are best developed where health conditions are favorable, and that religious ideals and life flourish more generously where moral conditions offer a constructive basis.
7. WOLFE, J. M. Music and processes of religious education. *Journal of religious instruction*, 3:734-49, May, 1933.  
This article regards music not so much in a historical development in relation to religious influences and purposes but in its physical, psychological, aesthetic, spiritual and religious effects upon the developing child.
8. WOLFE, J. M. School art in relation to religious culture. *Journal of religious instruction*, 3:646-57, April, 1933.  
A discussion of the influence of the culture of the aesthetic upon the spiritual and religious nature of growing children, and the culture of creative-art powers and tendencies in the young as an integral part of wholesome religious education.

## (b) FOR THE HIGH SCHOOL LEVEL

9. ANTONINA, SISTER M. Life problems and helping the high school pupil to meet them: some suggestions from graduates of Catholic high schools. *Journal of religious instruction*, 4:459-67, January, 1934.

A summary of situations listed by four hundred graduates together with suggestions made by the same group relative to religious instruction at the high school level.

10. ANTONINA, SISTER M. Some basic considerations for determining objectives, material, activities and procedures for religious education in the Catholic high school. *Journal of religious instruction*, 4:356-74, December, 1933.

A report on a questionnaire study, one of a series of investigations, to determine the content of the religion course in the Catholic high school.

11. HENNRICH, KILIAN J. Religion for adolescents. *Journal of religious instruction*, 3:505-09, February, 1933.

An outline of a program of religious instruction, prepared by the Conference of the Bishops of Germany; a flexible program but one that always endeavors to adapt itself to the conditions and problems of youth.

12. WOLFE, JOHN M. Education, life guidance and social justice. *Journal of religious instruction*, 4:313-22, December, 1933.

A scholarly plea for education and guidance toward charity and social justice in Catholic educational institutions and processes.

## (c) FOR THE COLLEGE LEVEL

13. DOWD, WILLIAM A. The gospels in the college course. *Journal of religious instruction*, 3:895-902, June, 1933.

The author believes new life can be stirred in classes of religion by a properly organized course in Holy Scripture.

14. ELLARD, GERALD. The liturgy course in college: its present content. *Journal of religious instruction*, 3:689-96, April, 1933.

The author investigated the types of courses in liturgy offered by Catholic colleges in the light of the dynamic character of corporate worship or the mere external ceremonial of public worship.

15. ELLARD, GERALD. The liturgy course in college: a proposed outline. *Journal of religious instruction*, 3:783-91, May, 1933.

A discussion of liturgical formation and how a course in college religion may contribute to the same.

16. LA FARGE, JOHN. The function of the Catholic college. *America*, 49:294-95, July 1, 1933.

A discussion of the principle that the function of the Catholic college is to develop students who will "realize that Catholicism is not merely a creed but a culture."

17. LE BEAU, WALTER. Are dogmas important? *The commonweal*, 20:89-91, May 25, 1934.

A challenging presentation that answers the question in the line of Catholic doctrine and experience.

18. MILTNER, CHARLES C. Peace and the college curriculum. *The Catholic educational review*, 32:98-103, February, 1934.

Shows how college curricula can teach students to use liberty rightly, society's greatest guarantee of peace.

19. .... College religion courses. *Journal of religious instruction*, 3:510-16, February, 1933.

A conspectus of courses offered in Catholic colleges. Published to offer material to departments of religion engaged in the reorganization of curricula.

## (d) GENERAL

20. ALLERS, RUDOLF. The new psychologies. *New York, Sheed & Ward, Inc.*, 1933. xx+81 p.

Briefly the author shows how some of the fundamental ideas of the new psychologies are not only in accordance with Christian philosophy and theology but are even translations of concepts that have existed since the teaching of Christ and the apostles.

21. ALLERS, RUDOLF. Practical psychology in Character development. *New York, Sheed & Ward, Inc.*, 1934. xiv+190 p.

An abridged edition of *Psychology of character*. A very worthwhile book.

22. BOWDERN, THOMAS S. Education for statesmanship. *The Catholic school journal*, 34:21-22, February, 1934.

The author believes that the best preparation for statesmanship can be obtained in a classical high school, a liberal arts college and a Christian home.

23. FURFEY, PAUL H. Children and the cinema. *The ecclesiastical review*, 90:254-65, March, 1934.

Presents the findings of the Motion Picture Research Council's survey with possible remedies. The writer believes education is the most hopeful solution of the problem.

24. MCGUCKEN, WILLIAM J. The Catholic way in education. *Milwaukee, The Bruce Publishing company*, 1934. xvii+131 p.

Presents the Catholic philosophy of education. Should be of particular interest to those unfamiliar with this theory.

25. O'BRIEN, JOHN A. Man in an expanding universe. *The commonweal*, 20:423-25, August 31, 1934.

The author takes the position that a decent regard for the unique dignity of the human personality is entirely consistent with a full appreciation of the wonders of the sky and for all those secrets eked out by the patient labor of many generations of astronomers.

26. REINER, JOSEPH. Jesus and modern social problems with special reference to Catholic education. *Journal of religious instruction*, 4:887-911, June, 1934.

A philosophical and psychological analysis of the subject followed by specific suggestions for their applications to college, high school and elementary education.

27. RUSSELL, W. H. The Bible and character. Philadelphia, Pennsylvania, The Dolphin press, 1934. 292 p.

Portrays the role of the Bible in education through the ages. Has an excellent chapter on "Reading for formation."

28. WOLFE, JOHN M. The rights of religion

in the curricula of all educative levels. *Journal of religious instruction*, 4:912-23, June, 1934.

A development of the thesis that Catholic education comprises both living and knowing and both according to the life and mind of Christ. True Catholic education puts Christ into each process which has Catholic culture for its end.

## B. Materials

Catholic periodicals as well as the different pamphlet series published by the Paulist Press, Society of the Divine Word, Queen's Work, National Catholic Welfare Conference, International Catholic Truth Society, America, and the Sunday Visitor, contribute to the religious education of the adult and youth. Books of a religious nature and written for the adult also

contribute to the processes of religious education at the same level. No attempt has been made to include these materials. Catholic educational journals carry monthly unit outlines to direct the teacher in the process of instruction. Only a very few of these outlines have been included in the present bibliography and these solely because they illustrated changes in the approach to the learning product desired.

### (a) FOR THE ELEMENTARY SCHOOL LEVEL

29. AMBROSE, SISTER MARY. Selection and organization of subject matter in religion. *Journal of religious instruction*, 4:42-46, September, 1934.

A brief presentation, placing emphasis upon those materials that will aid the child in attaining the objectives stated for the different levels of the elementary school.

30. A SCHOOL SISTER OF NOTRE DAME. Edited by Edward A. Fitzpatrick. The life of my Savior. "Highway to Heaven Series." Milwaukee, The Bruce publishing company, 1933. xxiv+140 p.

The life of Christ with well planned learning activities for the second grade child.

31. BUSCH, WILLIAM. The Christ-life series: (I) *Orate Features*, 7:216-21, March 24, 1934. (II) 7:253-260, April 21, 1934.

In these two articles the author describes a new series of text books in religion, based on the principle that the liturgy is the primary and indispensable source of the true Christian spirit.

32. ELEANORE, SISTER M. The Story of St. Joseph for children. New York, The Paulist press, 1933. 32 p.

One of the "Children's pamphlets" that offer religious content to the small child in a form that is attractive and pleasing.

33. EMILLA, SISTER MARY. Who is my brother? *Journal of religious instruction*, 3:493-95, February, 1933.

A unit of study, prepared "to further the peace of Christ among all peoples."

34. FITZPATRICK, EDWARD A. The highway to God. "Highway to Heaven Series." Milwaukee, The Bruce publishing company, 1933. viii+411 p.

A text for eighth grade integrating the doctrine taught during the entire course.

35. FITZPATRICK, EDWARD A. The life of the

soul. "Highway to Heaven Series." Milwaukee, The Bruce publishing company, 1933. 141 p.

For pupils of the third grade, prepared to help the child make a practical use of his religion lessons.

36. GALES, L. A. Good news for God's children, St. Paul, Minnesota, Catechetics division of the co-operative guild, 1933. 65 p.

A text of Christian doctrine in which the author seems to have achieved good rapport with the child.

37. HEEG, ALOYSIUS J. Jesus and I. Chicago, Loyola university press, 1933. 72 p.

Offers appropriate learning experiences to the small child in preparation for first Holy Communion.

38. MONTESSORI, MARIA. Adapted for use in American Schools by Ellamay Horan. The Mass explained to boys and girls. New York, Sheed & Ward, Inc., and Wm. H. Sadlier, Inc., 1934. 151 p.

A text and workbook combined, designed to give an understanding and appreciation of the Mass, and the relation of the individual's conduct to his part in the Mass.

39. SCHORSCH, ALEXANDER P. and SISTER MARY DOLORES SCHORSCH. Book one work-book, Jesus the Christ Child. Book two work-book, Jesus the redeemer. Book three work-book, Jesus the good Shepherd. Chicago, the Archdiocese of Chicago school board, 1934.

The first three books of a new series for the elementary school with a teacher's guide book for each grade.

40. SCHUMACHER, M. A. How to teach the Catechism. Volume One, grades I-III, xx+228 p. Volume two, grades IV-VI, x+313 p. Volume three, grades VII-VIII, vii+334 p. New York, Benziger Brothers, 1934.

Hand books for the teacher, coordinating liturgy, Bible history, lives of the Saints and church history with the Catechism. Presented in a three-cycle plan.

## (b) FOR THE HIGH SCHOOL LEVEL

41. CAMPION, RAYMOND J. The economic organization of society and the mystical body of Christ. *Journal of religious instruction*, 4:608-33, March, 1934.  
Offers detailed assistance to the teacher in directing study and testing.
42. CASSILLY, FRANCIS B. Religion: doctrine and practice. Chicago, Illinois, Loyola university press, 1926, 1931, 1934. xix+535 p.  
This new edition is enriched with numerous exercises planned to give students more experience in applying Christian doctrine to current life.
43. CONFREY, BURTON. Social studies. New York, Benziger Brothers, 1934. 800 p.  
A text designed to make Catholicism realize to the full its possibilities of achievement in the social order.
44. DOUGHERTY, JOHN C. Outlines of Bible study. Milwaukee, The Bruce publishing company, 1934. xi+212 p.  
A high school text designed to teach young people how to study the Bible.
45. HORAN, ELLAMAY. Catholic action and leisure. *Journal of religious instruction*, 4:533-43, February, 1934.  
A teaching outline offering an abundance of study and test material that will associate leisure in its various aspects with Christian principles of conduct.
46. JOSINA, SISTER M. Life situations. *Journal of religious instruction*, 3:615-27, March, 1933; 3:707-14, April, 1933; 3:802-07, May, 1933; 4:47-50, September, 1933; 4:420-24, January, 1934; 4:626-33, March, 1934; 4:754-60, April, 1934; 4:843-59, May, 1934; 4:941-46, June, 1934.  
Drawn from various sources these situations were selected to provoke discussions that would lead to the development of definite principles relative to the commandments and sacraments.
47. THERESE, SISTER FRANCIS. Religion texts in Catholic high schools. *Journal of religious instruction*, 953-59, June, 1934.  
An analysis of their use and content. By means of questionnaire data were procured from 138 sources.

## (c) FOR THE COLLEGE LEVEL

48. .... Syllabus on international relations for colleges and lay groups. Washington, D.C., The Catholic association for international peace, 1934. 30 p.  
Offers detailed outlines for 18 units of study.
49. ELLARD, GERALD. Christian life and worship. Milwaukee, The Bruce publishing company, 1933. xxiv+379 p.  
A college text, treating of the corporate worship of the church as a living system of social sanctification.
50. FALLON, VALERE. Principles of social economy. *Journal of religious instruction*, 4:474, January, 1934.  
A text for colleges showing how the Christian point of view may be applied to vital economic questions.
51. LORD, DANIEL A. Religion and leadership. Milwaukee, Bruce publishing company, 1933. xx+202 p.  
An orientation text for freshman college religion. Written by one who has had extensive experience in guiding leadership activities for the young.
52. MORRISON, BAKEWELL. The Catholic church and the modern mind. Milwaukee, Bruce publishing company, 1933. xvii+380 p.  
A college text written to enable the student to understand the modern mind and to answer its objections against his faith.

## C. Methods

## (a) FOR THE ELEMENTARY SCHOOL LEVEL

53. AMATA, SISTER M. Teaching character development. *Journal of religious instruction*, 4:26-41, September, 1933.  
Description of the plan whereby a group of boys and girls correlated character study with the activities and studies of the day.
54. BOLTON, MOTHER. The awakening force of calamities. *Journal of religious instruction*, 4:216-20, November, 1933.  
An attack on formalism in religious instruction as one of the principal causes of the calamities of our day.
55. CLARE, SISTER M. AGNES. Methods of teaching religion in the elementary school. *Journal of religious instruction*, 4:585-93, March, 1934.  
Applies principles and methods of general education to the subject matter of religious instruction at the elementary school level.
56. DOUGHERTY, DANIEL M. Teaching our children to pray. *Journal of religious instruction*, 4:715-18, April, 1934.
57. HORAN, ELLAMAY. An investigation in motives of conduct. *Journal of religious instruction*, 3:442-47, January, 1933.  
One of a series of studies investigating the relationship between conduct and religious motivation, as shown in the unsupervised replies of over 500 children.
58. KATHARINE, SISTER AND O'MALLEY, RAE-BURN. What some children of from five to eight years old know about religion. *Journal of religious instruction*, 4:78-82, September, 1933.  
An attempt to measure religious knowledge and to discover religious attitudes in a group of 25 dependent children of from five to eight years old.
59. NEWMAN, JOSEPH A. Are we teaching religion, or only "Catechism"? *Journal of religious instruction*, 4:297-301, December, 1933.  
The first of a series of articles written by the same author to show the vast difference between teaching Catechism and teaching religion.



## (b) FOR THE HIGH SCHOOL LEVEL

60. HORAN, ELLAMAY. Religion and social action. *Journal of religious instruction*, 5:64-71, September, 1934.

An attempt to investigate the effect of religious knowledge on motivation and social conduct.

61. HORAN, ELLAMAY. What have our fourth

year high school students achieved? *Journal of religious instruction*, 3:762-66, May, 1933.

A series of questions and topics for those teachers and administrators who have the courage to evaluate the effect of four years' high school religion on the lives of students.

## (c) FOR THE COLLEGE LEVEL

62. BARRETT, ALFRED J. On the king's highway. *Journal of religious instruction*, 4:820-25, May, 1934.

An exposition of the symposium idea in the college sodality.

63. ELLARD, GERALD. What to emphasize in teaching the Mass. *Journal of religious instruction*, 5:11-16, September, 1934.

Emphasizes certain factors that have not received sufficient attention in teaching programs of recent years.

## (d) GENERAL

64. .... Bishops make report on film decency campaign. *Catholic action*, 16:7-8, August, 1934.

A digest of the views of the Bishops' Committee on motion pictures at the beginning of the Legion of decency.

65. ELLARD, GERALD. The Denver literature congress. *The ecclesiastical review*, 90:407-18, April, 1934.

An interesting Catholic activity of 1933 in which the general public of readers listened for three days exclusively to discussions ranging over the entire field of modern Catholic literature.

66. KATHARINE, SISTER and LAMBERT, HAZEL M. How well do we teach essential prayers? *Journal of religious instruction*, 4:279-83, November, 1933.

A very brief report on the data procured in an investigation to determine the accuracy with which 500 young people wrote the prayers, "Our Father" and "Hail Mary."

67. O'CONNELL, DANIEL M. Education for temperance. *America*, 51:252-54, June 23, 1934.

Discusses the pledge as a practical safeguard for temperance among the young.

68. SHEED, F. J. Street corner apologetic. *The ecclesiastical review*, 90:44-56, January, 1934.

A description of non-Catholic England from the experiences of a Catholic evidence guild lecturer, together with the changes and procedure adopted by the Guild to meet the needs of their outdoor audience.

## II. ADMINISTRATION

## (a) FOR THE ELEMENTARY SCHOOL LEVEL

69. CALLAHAN, LEROY. Building up a year-round program of religious instruction. *Journal of religious instruction*, 3:520-25, February, 1933.

The author has had considerable experience with the Confraternity of Christian doctrine in Los Angeles that provides religious instruction for large numbers not attending Catholic schools.

70. FITZPATRICK, EDWARD A. An apostleship

of education. *The Catholic school journal*, 33:175-77, August, 1933.

A challenge to Catholic education for the establishment of greater cooperation between school and home.

71. WILLIAMSON, CLAUDE C. H. Boys and boys' clubs. *The ecclesiastical review*, 89:254-67, September, 1933.

A splendid plea for scouting in the light of character training and religious development.

## (b) FOR THE HIGH SCHOOL LEVEL

72. CHURCHILL, URBAN M. Some advantages of departmental teaching of the religion course in high school. *Journal of religious instruction*, 4:323-31, December, 1933.

Written in reply to Father Resch's article listed below.

73. HORAN, ELLAMAY. Accepting credit in high school religion toward the minimum units required for college entrance. *Journal of religious instruction*, 4:180-84, October, 1933.

The first of a series of reports on the recognition of credit for high school religion by representative non-Catholic colleges in the United States. Includes also the position of four of the largest accrediting associations.

74. MARY, SISTER. The religious personality—Part I. *The Catholic school journal*, 33:1-4, January, 1933.

Describes the pupil's reaction to the influence of the

religious teacher. Data for the study were furnished by 1209 youth attending parochial schools and belonging to the Junior and senior high school years.

75. McNEILL, LEON A. What shall we do for our boys and girls in public high schools? *The Catholic educational review*, 32:37-42, January, 1934.

Presents the need of providing religious instruction for the large numbers of Catholic boys and girls attending public high schools with an outline of a possible program of instruction.

76. RESCH, PETER A. The disadvantage of departmental teaching of religion in the high school: the infringement on the right and duty of religious teachers to teach religion. *Journal of religious instruction*, 4:152-62, October, 1933.

Illustrates the opinion of a great many teachers. There is a whole school of thought opposed to the practice.

## (c) FOR THE COLLEGE LEVEL

77. .... Religious survey 1932-33. Bulletin of the University of Notre Dame, Volume XXIX, Number 1, *Notre Dame, Indiana, University press*, 1934. 143 p.  
This second alumni survey of the University of Notre Dame presents items of genuine interest to the religious educator.
78. ANTONINE, SISTER M. Co-recreation and social adjustment in the Catholic college. *Journal of religious instruction*, 4:259-67, November, 1933.

Describes the plan whereby a college for men and a college for women are working together to provide their students with wholesome associations to prevent later maladjustments.

79. JEANNE MARIE, SISTER. The education of Christian character. *Catholic educational review*, 31:345-57, June, 1933.

Written for mothers and teachers. The author explains what she means by the education of Christian character, outlines procedure applicable to all, and then describes briefly the program of character building at the College of St. Catherine, St. Paul.

## (d) GENERAL

80. .... Some of those factors, situations and regulations in the school that tend to develop habits of dishonesty and deceit. *Journal of religious instruction*, 4:835-42, May, 1934.

A comprehensive list assembled by a group of teachers pursuing a course in character education at De Paul University, Chicago.

81. FURFEY, PAUL HANLY. The priest and the motion-picture problem. *The ecclesiastical review*, 90:480-91, May, 1934.

A discussion of blind booking, block selling and the denial of the right to buy, in the light of their effect on those who would wish to educate people to demand better, more wholesome, more artistic and more entertaining films.

82. JOHNSON, GEORGE. Vigilance: today's need in Catholic education. *Catholic action*, 16:7, 8, 23, September, 1934.

After showing that education based on religion is the only sound preparation for true citizenship, the author attacks federal control of education and points out the terrible burden born by Catholics in double taxation for education.

83. MACELWANE, FRANCIS J. State aid for Catholic schools. *The commonweal*, 20:263-65, July 6, 1934.

Outlines the point of view which induced the bishops of the State of Ohio to request from the legislature part of any funds allocated to the support of education.

84. MARKS, MIRIAM. The confraternity of Christian doctrine. *Journal of religious instruction*, 3:430-34, January, 1933.

A brief description of the canonical organization for the religious instruction of children and youth not in attendance at a Catholic school.

85. O'BRIEN, JOHN A. Catholic marriage: how achieve it? *The acolyte*, 10:11-12, January 20, 1934.

One of several articles in which the author discusses the weakness of Catholic social life to attain the church's ideal of a Catholic marriage. He criticizes particularly the segregation of the sexes in the Catholic school system.

86. WARD, PATRICK J. Catholic action in religious and national welfare. *Religious education*, 28:126-31, February, 1933.

A brief description of the purposes and works of the National Catholic welfare conference.

## III. ADULT STUDY

No attempt has been made to list under this heading references to all the materials for study groups prepared during the period covered in this bibliography. The references listed are illustrative. Mention should also be made that this Catholic bibliography contains no reference to that phase of what might be termed religious education for adults that is provided for in the program of Sunday instructions in which all Catholics participate, and in the lecture programs and works of Catholic action sponsored by various Catholic organizations.

87. .... Aids to Catholic action. Washington, D. C., *National Catholic welfare conference*, 1933. 92 p.

A series of eight outlines for study clubs. The family, world peace, and the Christian way to economic justice are three of the topics included.

88. HORNBACK, FLORENCE M. Leadership manual. *Paterson, New Jersey, St. Anthony guild press*, 1934. xii+127 p.

Prepared to use in the preparation of lay leaders for the adult study club movement.

89. MARKS, MIRIAM. Successful study club organization on a diocesan-wide plan. *Catholic action*, 15:15, 18, June, 1933.

The author, who has had more experience in the organization of Catholic study clubs than any one else in this country, describes briefly their organization and successful conduct in rural communities.

90. MCGOWAN, R. A. Toward social justice. *New York, The Paulist press*, 1933. 96 p.  
A valuable contribution to the literature that deals with the social-economic doctrines presented in the "Quadragesimo Anno." Prepared for adult study.

91. N.C.W.C. STUDY CLUB COMMITTEE. Guiding the laity to the complete Catholic life. *Catholic action*, 16:7, 8, 11, March, 1934.

Deals with the general subject of cooperation between clergy and laity in conducting programs of group study, as well as the place and value of study clubs in Catholic life.

92. RYAN, JOHN A. The Catholic conference on industrial problems. *Catholic action*, 15:9, 15, October, 1933.

A brief statement of the methods employed by the Conference and results thus far achieved. The conference devotes itself to promoting the study and understanding of industrial problems in the light of Catholic teaching.

93. SHEED, F. J. A map of life. *New York, Sheed & Ward, Inc.*, 1933. 150 p.

A lucid exposition of doctrinal relationships, places emphasis on the significance of Catholic teaching as an organic system. Study outlines for the same, prepared by the National council of Catholic women.

94. WRIGHT, HERBERT. Catholic action for international peace. *Catholic action*, 16:7, 8, 11, June, 1934.

A summary of the objectives and the splendid achievement of the Catholic Association for International Peace at the time it completed the eighth year of its existence.

#### IV. PARENT EDUCATION

While the parent education movement is really a phase of the adult study program, references to parent education are listed separately

in this bibliography because they represent a marked tendency toward a more systematic education of the young in the home.

##### (a) CHILD

95. .... The parent educator. *Paterson, N. J., St. Anthony guild press*, 1933. 71 p.

A series of papers with study club outlines on the problems of parents as educators of their children. Written by a group of specialists.

96. MARY, SISTER. The moral and religious development of the pre-school child. *Journal of religious instruction*, 4:660-65, March, 1934.

A summary of the author's findings relative to moral and religious questions presented to 1218 pre-school children.

##### (b) YOUTH

97. HORAN, ELLAMAY. Religious training for the adolescent. *Journal of religious instruction*, 4:346-55, December, 1933.

Discusses briefly some of those activities in which the home may engage in furthering the religious development of the adolescent boy or girl.

98. MEYER, FULGENCE. Sex instruction in the home. *Journal of religious instruction*, 3:701-06, April, 1933.

A plea to parents to initiate their adolescent sons and daughters into a knowledge of sex life appropriate to their development, avocations, etc.

##### (c) GENERAL

99. CREUSEN, J. The instruction of youth on matters pertaining to sex. *Journal of religious instruction*, 3:387-98, January, 1933.  
Translated from the French, this article presents the Catholic attitude on sex instruction.

100. HAWKS, MARY G. N.C.C.W. Committee on family and parent education—a review. *Catholic action*, 16:13-15, February, 1934.

Points out the need and scope of parent education and the proposed program of the National council of Catholic women committee.

101. HAWKS, MARY G. Motion pictures—a problem for the nation. *Catholic action*, 15:21-24, December, 1933.

The program of proposed action is particularly good.

102. KIRSCH, FELIX M. Training the child in chastity. *The Catholic family monthly*, 27:3, 4, 5, 25, June, 1934. 27:10-13, July, 1934.

Reprint of the same published by Our Sunday Visitor Press, Huntington, Ind.

The author, while believing that adequate training in chastity can be accomplished only in union with complete Christian education, offers some valuable advice to parents.

103. KIRSCH, FELIX M. Training in chastity. *The commonweal*, 20:229-331, June 29, 1934.

The article proves that the sex mania prevailing in our country today offers both a challenge and an opportunity for stressing the Catholic ideal of chastity. The author presents concrete and helpful suggestions on general character training as well as on the technique for imparting the necessary amount of sex information.

## JEWISH RELIGIOUS EDUCATION

### I. PHILOSOPHY AND PURPOSES OF JEWISH EDUCATION

1. DININ, SAMUEL. Judaism in a changing civilization. *New York city, Teachers college, Columbia university*, 1933. 213 p. (Contributions to education no. 563.)

The author outlines in some detail the religionist, nationalist, economic and reconstructionist theories of Jewish survival and their practical implications for the problem of Jewish education in a democracy. He also lists the desirable outlooks and insights, attitudes, appreciations, ideals, habits, knowledges and skills which, in his judgment, the Jewish school should endeavor to inculcate in its pupils.

2. DUSHKIN, ALEXANDER M. Reaffirming our faith. *Jewish education*, 5:1-2, January-March, 1933.

The writer calls upon American Jewry to respond to the destructive forces of their environment in the traditional Jewish manner, by greater emphasis upon the life of the spirit, by assigning to the problem of Jewish education its rightful place in the community program.

3. EFROS, ISRAEL. The school and world

- Jewry. *Jewish education*, 5:152-55, October-December, 1933.

Directs attention to the need for widening the circle of interests of pupils in Jewish schools from the family, the local and national communities, to that of world Israel, with Zion as the center. The latter "stands for the finest longings of the Jewish heart"—cultural, religious, humanitarian. He suggests that the aim and curriculum of the Jewish school be devitalized by assigning a central place to Zion and all that it implies.

4. GAMORAN, EMANUEL. The reorganization of Jewish communal life. *Jewish social service quarterly*, 11:74-75, September, 1934.

Refutes the point of view of the assimilationists and points out that Jewish communal organization in the future must provide for Jewish group survival "on a high plane of cultural creativity" which will contribute towards the happiness of growing youth.

5. HONOR, LEO L. and DUSHKIN, ALEXANDER M. Aims and activities of Jewish educational organizations in America. *Jewish education*, 5:136-46, October-December, 1933.

A tentative statement of the common aims, objectives, curriculum and needs of Jewish educational organizations in America, which reflect current attitudes, practice and trends. The relation of the general community to educational organizations is also considered.

6. KAPLAN, MORDECAI M. *Judaism as a civilization: toward a reconstruction of American-Jewish life*. New York city, The Macmillan company, 1934. 600 p.

The author, in this notable work, probes into the sources of disintegration of Jewish life in America, and offers a plan for reconstructing Judaism which would help to make Jewish life vital and significant.

A special chapter is devoted to an appraisal of the status, philosophy and aims of Jewish education in America, from the standpoint of the child and the community.

7. KOHN, EUGENE. *The future of Judaism in America*. New Rochelle, New York, *Liberal press*, 236 Huguenot street, January, 1934. 208 p.

In the chapters entitled "Inheritance from the Ghetto," "Reconstruction of Jewish ideology," and "Social and institutional re-organization," the author discusses the characteristics and influence of the *Heder*, the old Jewish religious school, transplanted to American soil from the Ghetto. He analyzes the inadequacies of the traditional Jewish curriculum, with its almost exclusive emphasis on subject matter, and reviews briefly the rise and development of the modern Jewish educational movement in America, pointing out the significant role which *Talmud Torah*, Jewish study, conceived in modern terms, and correlated consciously with world knowledge, may assume in revitalizing and perpetuating Jewish life.

8. LANDMAN, ISAAC. The present opportunity and responsibility of religious education—the

Jewish view. *Religious education*, 28:283-85, June, 1933.

An address before the national conference of the Religious education association in 1933. The traditional emphasis in Jewish education has always been on the creation of a better life for the building of a better social order. The failure of religious education in general and Jewish education in particular to meet the exigencies of the current situation may be attributed to the over-emphasis of knowledge rather than on conduct, to erroneous notions concerning effective methods of character-building, to the neglect of the adults and the lack of adequate material of instruction.

9. RAPPOPORT, I. B. The elementary Jewish school of tomorrow—linguistic or experiential. *Jewish education*, 5:88-95, April-June, 1933.

The writer discusses the inadequacies of the present elementary Jewish school with its emphasis on the acquisition of a knowledge of the Hebrew language, and offers a tentative suggestion for a reconstruction of the school of tomorrow which would provide pleasurable and significant experience for the child through an informal activity curriculum.

10. SLAVSON, S. R. Character training through educative activities. *Jewish center*, 12:17-25, June, 1934.

The writer directs attention to the shifting of emphasis in contemporary educational theory and practice from acquisitive to attitudinal and functional objectives, aiming toward the development of personality, the training of character and the inculcation of a civic consciousness. He recommends that Jewish centers whose interest lie primarily in the growth and expansion of character and the development of effective and constructive citizenship, emphasize in their educational programs and methods purposeful activities initiated and furthered by the members themselves.

## II. CURRICULUM

11. CHOMSKY, ELSIE S. Experience with a holiday program as a center of interest in the curriculum. *Jewish education*, 5:95-100, April-June, 1933.

A fruitful suggestion growing out of the writer's experience for incorporating festival programs into classroom work, and utilizing them as media for motivating the acquisition of Jewish knowledge through "active creativeness, rather than by passive assimilation."

12. CHOMSKY, WILLIAM. The curriculum for the new Jewish week-day school. *Jewish education*, 5:22-31, January-March, 1933.

Decries the failure of the modern Jewish school to bring its curriculum and methods in harmonious relationship with contemporary educational principles and tendencies with their emphasis on the child's needs and interests. He then proceeds to outline some of the basic principles of modern education, and to apply them to the situation in Jewish weekday schools.

13. EISENBERG, ISRAEL L. What is being taught in the leading Hebrew schools of New York city. *Jewish education*, 6:99-104, April-June, 1934.

An analysis of 51 curricula of Hebrew schools in New York City (580 classes—12,000 pupils), indicating subjects taught and emphasized, time allotment, grade placement of subjects, text books used and extent of correlation of subject matter.

14. GAMORAN, EMANUEL. The curriculum of the future Jewish Sunday school. *Jewish education*, 5:31-39, January-March, 1933.

Prognostications that the Sunday school will have to undergo a transformation, particularly in its curriculum, in order to survive. He calls for the conscious formulation of a working philosophy by American Judaism regarding the new attitudes toward re-

ligion, the place of Palestine in Jewish life and other basic factors that condition the new curriculum, if the latter is to be a "consistent unified pattern," and not a mere "patchwork affair." He concludes by outlining a skeleton curriculum by grades, with the provision that it become a two or three-day-a-week school.

15. GAMORAN, EMANUEL. The Jewish curriculum and character education. *Religious education*, 29:135-40, April, 1934.

The writer discusses the two divergent conceptions and tendencies among Jewish schoolmen regarding the implications of curriculum and character education—the formal course of study primarily concerned with the transmission of subject matter versus the "activities" curriculum with its emphasis on Jewish experiences and projects; and teaching formal ethics versus the development of desirable character traits indirectly as an accompaniment of life. He then suggests some "character values" to be derived from the process of Jewish education, and presents briefly the course of study of a progressive Sunday school by age divisions.

16. GELIEBER, PHILIP. Leisure time problems of the Jewish community. *Jewish social service quarterly*, 11:162-63, September, 1934.

A description of the educational projects sponsored by the Workmen's Circle, and an exposition of the latter's program of secular Jewish education.

17. NUDELMAN, EDWARD A. Outline of curriculum of Chicago Jewish Sunday schools. *Jewish education*, 6:76-82, April-June, 1934.

An outline of the aims, methods and texts of the curriculum of the Chicago Jewish Sunday schools, arranged by departments, together with the extra-curricular activities in which the pupils are expected to engage. This is preceded by a rationale for Sunday school work.

## III. METHODS

18. ARZT, MORRIS. Methods of learning Hebrew. *Jewish education*, 6:30-36, January-March, 1934.

A critical analysis of the "natural" and "reading" methods of teaching the Hebrew language, with a detailed exposition of the advantages which the writer sees in the latter.

19. BRAVERMAN, LIBBIE L. Hebrew in a reform temple school. *Jewish education*, 5:40-45, January-March, 1933.

An account of the progress which a temple school made and devices employed in inculcating a sympathetic attitude toward Hebrew in the large proportion of the pupils who attend the one-day-a-week school, and ability to follow the prayers intelligently.

20. EDIDIN, BEN M. Teaching Palestine through pupil activity. *Jewish education*, 5:103-08, April-June, 1933.

An exposition of the aims and methods of teaching Palestine, with a brief description and appraisal of four experiments in which this objective was achieved through special forms of pupil activity.

21. LEVINE, FLORA. Keren ami. *Jewish center*, 12:15-18, September, 1934.

An account of the introduction into the YMHA club program of this type of project which combines both educational and philanthropic elements, and whose promotion helps to further one of the major objectives of the Jewish community center—the integration of the members into the manifold phases of Jewish communal life.

22. LURIE, ROSE G. Summer work in the Jew-

ish school—integrating the recreation program with the curriculum. *Jewish education*, 5:100-03, April-June, 1933.

A description of a scheme of organization and curriculum on the early Hebrews, undertaken in a religious school during the summer period, involving self-activity by the pupils, to insure their continuous interest throughout the year, instead of allowing the program to disintegrate when the warm weather sets in.

23. SEGAL, ABRAHAM. A Jewish history project. *Jewish education*, 5:45-52, January-March, 1933.

A description of a novel experiment in history teaching by means of a "meaningful and practical project." The seven steps in the technique followed are outlined and their advantages over the traditional methods, as well as their apparent weaknesses, are set forth.

24. STROUSE, EDITH M. Notes on a reform Jewish religious school. *Jewish education*, 6:82-85, April-June, 1934.

A detailed account of the ground covered and methods employed in a typical Sunday school in which an attempt is made to emphasize creative self-activity of pupils.

25. WEITZ, MARTIN M. Possibilities of study of Jewish demography. *Jewish education*, 6:104-08, April-June, 1934.

Suggestive outline of the method and content of a course in Jewish demography, which aims to introduce and integrate the pupils through visits, interviews, maps, discussion and special projects to Jewish life and institutions in the local, national and world communities.

## IV. ADULT EDUCATION

26. FRAM, LEON. The trend toward adult education. *Jewish education*, 6:5, January-March, 1934.

A statement of the practical problems raised by the gratifying revival of interest in adult Jewish study in synagogues, centers, fraternal organizations, etc.

27. GOLUB, JACOB S. Leisure time problems of the Jewish community. *Jewish social service quarterly*, 11:163-64, September, 1934.

Advocates the vitalization of adult Jewish educational activities by planning and sponsoring them on a community scale.

28. JACOBS, HERMAN. Adult Jewish education in the Jewish center. *Jewish center*, 11:2-8, December, 1933; also *Jewish education*, 5:161-67, October-December, 1933.

The writer points to the growing emphasis upon the Jewish educational function of the Jewish center, and analyzes critically the current programs and methods of adult education from the point of view of their importance as instruments for Jewish survival.

29. LANDMAN, ISAAC. Adult Jewish education—a function of the Jewish school. *Jewish*

*education*, 5:79-87, April-June, 1933.

A detailed report on a survey made by means of a questionnaire of Jewish courses for adults offered in 324 synagogues and centers, and a tentative proposal for an organized and integrated curriculum for adult Jewish education.

30. LEVINTHAL, L. L. The role of the parent and the laymen in Jewish education. *Jewish education*, 5:14-17, 56, January-March, 1933.

An exposition of the character of the participation of parents in the Jewish education of their children, and the contribution which intelligent lay leadership can make in rallying community support for the solution of the basic problem of Jewish education.

31. MARKOWITZ, RABBI S. H. What is adult Jewish education? *Jewish education*, 6:72-75, April-June, 1934.

A proposal to organize Jewish courses for adults around vital elements and factors, taken from the daily experience of the students, instead of limiting adult Jewish education to the assimilation of Jewish knowledge and introduction to the literary possessions of the Jewish people. The writer outlines briefly an introduction to an adult curriculum for a reform Jewish community as an illustration.

## V. YOUTH ACTIVITIES

32. BLUMENFIELD, SAMUEL. Jewish content in the club program. *Youth leader*, 2:18-20, February, 1933.

A brief exposition of the possibilities of utilizing the informal and flexible club program for creative Jewish experiences. The writer proceeds to enumerate some essential elements included in "Jewish history, religious observances, folk-lore and literature, which could satisfy the spiritual and emotional cravings of the normal Jewish boy and girl."

33. COHEN, JACOB I. Jewish youth night proj-

ect. *Jewish center*, 12:18-19, September, 1934.

The writer traces the origin and development of this type of fruitful educational project and sets forth its objectives in some detail.

34. EDIDIN, BEN M. Teaching holidays and customs to high school youth. *Jewish education*, 6:95-99, April-June, 1934.

The writer indicates the difficulties encountered in teaching customs and holidays to adolescent youth, and



recommends a method of approach calculated to overcome them. He concludes with an account of a successful experiment in the functional teaching of the Sabbath to a group of senior high school pupils, which aimed at performance, and in which the method pursued was based on the principles of volition, choice, and social sanction.

35. GRUSD, EDWARD E. The club and current events. *Youth leader*, 2:22-25, January, 1933.

The writer stresses the need for acquiring a background of general and Jewish history as a prerequisite for an understanding of current Jewish events, and the inculcation of a Jewish viewpoint as a basis and guide for young people's actions and thoughts.

36. LEVEY, SAMSON H. Yom Kippur studies for youth. *Youth leader*, 3:11-16, May, 1934.

The writer deprecates the failure to present the significance of the Day of Atonement to youth in modern terms. He urges club leaders to emphasize the three stages in the development of Yom Kippur, and outlines a series of projects based on subjects connected

with the history and observance of Yom Kippur, as a practical working program for a youth group.

37. RUSS, PHILIP W. The Jewish boy in a scout camp. *Jewish center*, 11:17-20, December, 1933.

The assistant director of relationships of the Boy scouts of America indicates how this youth organization helps to stimulate a spirit of reverence towards religious teaching and practice among Orthodox Jewish boys who attend scout camps in the summer, by furnishing them kosher food, opportunities for attendance at Sabbath services, for the observance of religious festivals, etc.

38. What of our youth? A challenge to the Jewish community. *Jewish center*, 11:8-23, June, 1933.

Brief accounts by representatives of various Jewish groups of the programs for youth education sponsored by their respective organizations.

## VI. JEWISH CENTERS

39. BERNHEIMER, CHARLES S. Widening the Jewish community horizon. *Jewish center*, 11:15-21, September, 1933.

Presidential address in which recent tendencies and developments in the Jewish Center field are reviewed.

40. GLUCKSMAN, HARRY L. The national organization—expansion of program and purposes. *Jewish center*, 12:20-30, March, 1934.

A resume of the program of educational and cultural activities promoted and educational literature issued by the Jewish welfare board during the preceding year, for the use of Jewish centers. A statistical table is also appended, in which the attendance figures at holiday celebrations, lectures, concerts and other extension activities held in centers, are given.

41. GLUCKSMAN, HARRY L. The synagogue center. *Jewish center*, 11:2-9, September, 1933.

The author traces the origin, development and underlying philosophy of the synagogue center, and reviews its program, distinctive characteristics, limitations and opportunities.

42. KRAFT, LOUIS. Jewish centers in these times. *Jewish center*, 11:11-17, December, 1933.

An exposition of the contribution which the Jewish center is making towards the upbuilding of a healthy Jewish communal life, by affording members opportunities for participation in a variety of Jewish activities, and thereby contributing towards the attainment of its ultimate objective—to function as a true center of Jewish life.

43. SOLTES, MORDECAI. Cooperation with Jewish centers and Jewish education. *Jewish center*, 12:10-13, September, 1934.

A statement of the points of similarity in the genesis, guiding philosophy and practice of both the Jewish school and the Jewish center. The writer presents statistics concerning the number of week-day and Sunday religious schools housed in center buildings, and enumerates the opportunities which they are afforded for helpful cooperation in the furtherance of their respective objectives.

44. ZUBIN, JOSEPH and MALLER, JULIUS B. The temple center. *Jewish center*, 11:9-15, September, 1933.

The results of a survey of the types of activities of community centers affiliated with Reform synagogues are presented, together with statistics concerning the extent of the participation of the membership in the religious-educational and social-recreational programs, sponsored by the temple centers.

## VII. RELIGIOUS LEADERSHIP: PROBLEMS OF TRAINING

45. EISENBERG, ISRAEL L. and DININ, SAMUEL. Professional prospects in Jewish education. *Jewish education*, 5:52-56, January-March, 1933.

The writers point to the lowering of the morale of Jewish teaching profession since the depression, because of the insecurity of their positions, the curtailment of salaries and other factors which endanger the standards of the profession.

46. DUSHKIN, ALEXANDER M. The educational training of rabbis. *Jewish education*, 5:132-35, 155, October-December, 1933.

Criticizes failure of rabbinical seminaries to make adequate provision for the educational training of their students, particularly since in quite a number of congregations, by compulsion or choice, rabbis have assumed functions of teachers and principals of weekday schools.

47. DUSHKIN, ALEXANDER M. The rule of the professional worker in Jewish education. *Jewish education*, 5:3-13, January-March, 1933.

A review of the historic position of the Jewish teacher in relation to the parent, the exacting standards

of training and discipline required of the modern week-day religious teacher, despite his precarious economic status, and a plea for a closer cooperation between teacher, educator, rabbi and social worker "for the enhancement and enrichment of American Jewish life."

48. FRIEDLAND, A. H. The profession of the Hebrew teacher. *Jewish education*, 6:6-13, January-March, 1934.

The writer deprecates the unsatisfactory state of the Jewish teaching profession resulting from the devastating economic depression and the rise and spread of the small congregational schools with their lowering of administrative and teaching standards.

49. KAPLAN, MORDECAI M. The rabbinic training for our day. *Jewish education*, 5:67-78, April-June, 1933.

A frank statement of the shortcomings of the present training offered in rabbinical schools, and of the basic attitudes and points of view with which candidates for this lofty calling must be imbued. The writer concludes with a constructive proposal for reorganizing the course of study so as to encompass the clearly defined goals and objectives recommended.

50. NUDELMAN, WILLIAM A. The social philosophy of the Jewish teacher. *Jewish education*, 5:156-60, October-December, 1933.

Traces the position of the Jewish teacher in European communities and through the various stages in Amer-

ica from 1910-1930. He regards the tendency away from the communal to the congregational school unit as disastrous to the status of the teacher, since the latter's future is bound up with a well-integrated Jewish community, and uniform standards cannot be maintained when each congregation is a sovereign unit.

### VIII. ADMINISTRATION—JEWISH COMMUNITY RESPONSIBILITY

51. CHIPKIN, ISRAEL S. and ROSEN, BEN. Probable trends in costs and income of Jewish schools. *Jewish education*, 5:115-26, April-June, 1933.

A detailed and comprehensive report with statistical tables, on the effects of the economic depression on Jewish education, particularly in the larger communities where the work is generally conducted under organized communal direction. A summary of the situation in New York city, the tendencies concerning specific items of expenditures and sources of income, recommendations for future planning and opinions concerning the particular responsibilities of central agencies for various educational activities, are also presented.

52. FRIEDLAND, A. H. The current year in Jewish education. *Jewish social service quarterly*, 11:36-40, September, 1934.

Presidential address in which the Jewish educational developments of the preceding year are reviewed and appraised.

53. RAFFOPORT, I. B. Is supervision essential in a program of Jewish education? *Jewish education*, 6:87-94, April-June, 1934.

Outlines functions, methods, and activities of a supervisor of Jewish schools on the basis of personal experience, and presents many concrete suggestions.

54. ROBISON, AARON G. The reorganization of

Jewish communal life. *Jewish social service quarterly*, 11:75, September, 1934.

Makes the point that Jewish community life is inconceivable without ample provision for the constructive forces in Jewish life, such as Jewish educational, center and synagogue activities.

55. SCHOOLMAN, ALBERT P. School, community center and federation. *Jewish education*, 5:147-51, 155, October-December, 1933.

In his presidential address, the speaker reiterates the motives which originally prompted federations to assume responsibility for Jewish education. He refers to the growing kinship between the aims and philosophy of the school and the center, and concludes with a plea for greater clarification of the "basic motif of organization of Jewish communal life," and the interrelationship of the functional groups within the community.

56. SELEKMAN, BEN M. The federation as a vital community agency. *Jewish education*, 6:14-19, 36, January-March, 1934.

Extracts from a report in which the writer urges federations of Jewish charities not merely to tolerate but actively to promote cultural and educational activities. He also suggests that the feasibility of merging the Jewish community center with the Jewish educational agencies be explored, to determine whether such amalgamation would not "result in the strengthening and enlarging of the whole function of cultural education."

### IX. TESTS

57. FRANZBLAU, ABRAHAM N. Religious belief and character among Jewish adolescents. *New York city, Teachers College, Columbia University*, 1934. 80 p. (Contributions to education no. 634.)

"Religious Ideas" and "Character" tests were given to a group of 701 children, ages 12 to 16. Evidence based on a random sampling of this particular group does not seem to support the principle that acceptance of the traditional religious dogmas is necessarily creative of superior character.

58. MALLER, JULIUS B. Personality adjustment of the Jewish child. *Jewish education*, 5:109-14, April-June, 1933.

A report on the results of scientific studies of specific traits of Jewish children, as compared with non-Jewish children, including intellect and scholastic aptitudes,

character development and juvenile delinquency and mental hygiene and emotional adjustment. The writer also presents what he regards as the educational implications of the findings.

59. NATHAN, MARVIN. The attitude of the Jewish student in the colleges and universities towards his religion—a social study of religious changes (an abstract), *Youth leader*, 2:10-13, April, 1933.

A summary of the findings concerning the changes in religious thought and feeling of college students, based on a study made by personal conferences, group discussions and 1500 answers to a questionnaire received from 57 universities. The latter dealt with the students' religious education, background and observances, their God concept and change of thought and feeling while at the university.

### X. MISCELLANEOUS

60. KOREY, HAROLD. The story of Jewish education in Chicago prior to 1923. *Jewish education*, 6:37-47, January-March, 1934.

A brief history of Jewish education in Chicago, based on some original sources and interviews, as well as on the "History of the Jews in Chicago" by H. L. Meites, from the year 1853 when the first rooms for a day school were provided in the basement of a synagogue, to 1923, when the United Jewish charities established the Board of Jewish education.

61. SOLTES, MORDECAI. The German-Jewish tragedy and Jewish education. *Jewish education*, 6:2-4, January-March, 1934.

The writer contrasts the increasingly hopeful outlook for Jewish educational and communal development

in America from 1919 to 1929, with the disintegration which has set in since the economic depression. He points to the pathetic status of the Jewish youth in Germany as an example of the spiritual tragedy which results from the neglect of the Jewish education of youth, and concludes with a plea to educators to educate the Jewish laity to their responsibilities in this matter.

62. SOLTES, MORDECAI. Jewish educational activities and contributions 1932-33. *Jewish education*, 5:175-79, October-December, 1933.

A summary and appraisal of the Jewish educational activities and contributions of the preceding year, including publications issued, studies and surveys conducted, institutions founded and other new or important educational ventures.

## CHRISTIAN SCIENCE RELIGIOUS EDUCATION

1. ASHMUN, HENRY E. Success at school and college. *Christian Science sentinel*, May 27, 1933.

Practical application of Christian Science to school work. Written especially for young people.

2. BELL, LESLIE C. Education. *Christian Science sentinel*, March 11, 1933.

Application of Christian Science to school teaching.

3. BREWER, JOHN M. Christian Science and college studies. *The Christian Science journal*, June, 1934.

Relation of Christian Science to work of a college student.

4. BUCKLEY, EDWARD. Examinations. *Christian Science sentinel*, January 14, 1933.

Written especially to help young people with the problem of school examinations.

5. COTTER, RHEBA R. Broadening influence. *The Christian Science journal*, December, 1933.

The aim of education to raise the standard of daily living.

6. GRAFFT, AILEEN. School problems. *Christian Science sentinel*, November 4, 1933.

Application of omnipotent Truth to the acquiring and using of education. Written especially for young people.

7. JONES, BESSIE. Examinations. *Christian Science Sentinel*, December 30, 1933.

An article explaining how Christian Science can be helpful to young persons when confronted with school examinations.

8. LAUGHLIN, DONALD F. Natural ability. *Christian Science Sentinel*, May 12, 1934.

An encouragement for young people bearing on their school and college work.

9. McCLURG, LAURA SHERREN. Examinations. *Christian Science Sentinel*, May 6, 1933.

Overcoming fear and confusion during examination periods.

10. PINNELL, EVELYN M. They shall be all taught of God. *Christian Science Sentinel*, April 29, 1933.

Deals with a God-given capacity of everyone to learn through a spirit of receptivity.

11. ROSS, PETER V. The universal desideratum. *The Christian Science Journal*, January, 1933.

An article pointing to the value of scientific, spiritual understanding.

12. ZIEGLER, GEORGE E. A school query. *Christian Science Sentinel*, September 2, 1933.

Showing relationship of knowledge and spiritual understanding.

13. Report of annual meeting of the First church of Christ scientist, in Boston, Massachusetts, 1933. *The Christian Science Monitor*, June 5, 1933; *Christian Science Sentinel*, June 17, 1933; *The Christian Science Journal*, July, 1933.

Covers all activities of the Christian Science mother church organization, including church services, Sunday school, Board of lectureship, reading rooms, and literature.

14. Report of annual meeting of the First church of Christ scientist, in Boston, Massachusetts, for 1934. *The Christian Science Monitor*, June 4, 1934; *Christian Science Sentinel*, June 16, 1934; *The Christian Science Journal*, July, 1934.

Covers all activities of the Christian Science mother church organization, including church services, Sunday school, Board of lectureship, reading rooms, and literature.

15. EDDY MARY BAKER. *Science and health with key to the Scriptures*, textbook of Christian Science, progress edition, September, 1933.

Published to signalize the erection and occupation of the new Christian Science publishing house in Boston.

16. EDDY, MARY BAKER. *Retrospection and introspection—autobiography*. English-Swedish edition, February, 1933; English-Norwegian edition, September, 1933; English-Danish edition, October, 1933; English-Dutch edition, October, 1933; English-German edition, July, 1934.

## GENERAL REFERENCES

1. Bibliography of research studies in education, 1931-1932, Religious and church education, p. 202-05. *Washington, United States Government printing office, 1933. (Office of education. Library division. Bulletin no. 6.)*

2. Bibliography of research studies in education, 1932-1933, Religious Education, p. 157-61. *Washington, United States Government printing office, 1934. (Office of education. Library division. Bulletin No. 7.)*

3. COE, GEORGE A. Some unfinished tasks of the Religious Education Association. *Religious Education*, 29; 3-8, January, 1934.

A critical review of the present state of moral and religious education in relation to the current social situation. Suggested changes in the policies of the Association to meet the outstanding needs and difficulties presented.

4. DAVIS, MARY DABNEY. Weekday religious instruction; classes for public-school pupils conducted on released school time. *Washington, United States Government Printing Office, 1933. 34 p. (Office of Education. Pamphlet No. 36.)*

A survey of current practice with respect to weekday religious instruction on released time from public school, based on replies to inquiries secured from 2,043 superintendents of schools in cities and towns with populations of 2,500 or more. The data secured are summarized under the following headings: How general is the practice of releasing pupils from school to attend classes of religious education? How long have school systems been cooperating in these programs? How are the classes for religious instruction organized and administered? From what grades are the pupils released? What proportion of the public schools within a city are cooperatively in the program? What are the classes conducted? Time allowed for classes in religious education? Public school participation? How many children attend classes for religious instruction? Programs for children not electing religious instruction?

5. HARTSHORNE, HUGH. What is religious education for? *Religious Education*, 28: 277-83. June, 1933.

An address before the national conference of the Religious education association in 1933 reviewing the present social situation and suggesting the reconstruction in education and religious education that is needed in order that we may deal realistically with the needs of today.

6. Religious education bibliography, 1932. *Washington, United States Government Printing Office, 1933. 36 p. (Office of Education. Pamphlet No. 37.)*

An annotated bibliography of religious education for the year 1932, covering selected books and articles dealing with the scope of religious education, principles, administration, and materials and methods. Sections on Protestant, Catholic, and Jewish, and general literature.

7. Report of the annual meeting of the Religious Education Association. *Religious Education*, 28:4, June, 1933.

The entire number of this journal is devoted to reports on the national conference of the Association held in Cincinnati, Ohio, May 2-4, 1933, which dealt with the present situation in moral and religious education and the problems arising out of this situation and out of the contemporary social situation. Summaries of preliminary explorations in local groups and stenographic reports of discussions at the conference.

8. Report of the annual meeting of the Religious Education Association. *Religious Education*, 29: 3, June, 1934.

Reports on the national conference of the Association held in Detroit, Michigan, April 23-25, 1934. The conference topic was: The relation of religious and moral education to the current economic and social situation. Accounts of group sessions on character education, economic and social reconstruction, education in church and synagogue, and personal counseling, of general sessions, and of panel discussions.

## CHARACTER EDUCATION

In this group of titles are included such as bear no distinctive religious emphasis and yet treat of matters that admittedly are closely related to religious education. Home and school

education, the psychology of child life, demands for social regeneration are major interests; they have much to contribute to the developing religious life.

### I. PRINCIPLES

1. CABOT, RICHARD CLARKE. Meaning of right and wrong. *New York City, The Macmillan company, 1933.* 463 p.

Out of a ripe experience Dr. Cabot writes a book on ethics for every man. The social setting is fully developed as a background for his plan of moral living. Fidelity to agreements with one's self and with others is the principal virtue, he thinks. Self-deceit is the greatest vice.

2. COURTIS, STUART APPLETON and others. The function of education in achieving and maintaining a social order of integrated persons. *Religious education, 29:271-78, June, 1934.*

In this panel discussion there is offered a fresh statement of the principles of character education, its objectives as modified by the current social trends and an indication of the function of the schools in guiding the social development of our day.

3. Developing attitudes in children; proceedings of the Mid-west conference of the Chicago association for child study and parental education. *Chicago, University of Chicago press, 1933.* 156 p.

Ten persons contributed to this volume. The topics discussed include internationalism, scholarship, race bigotry, motion pictures, vocations, religion and citizenship. (See also No. 6.)

4. Education for character. *Research bulletin of the National education association, 12:45-139, March-May, 1934.*

A summary of many recent studies, including two yearbooks of the Association. The treatment contains a review of the personal and social factors, the processes and principles, the objectives, the use of curriculum guidance methods and school administration procedures available for the education of character.

5. EGINTON, DANIEL P. Principles of character education. *Junior-senior high school clearing house, 8:298-305, January, 1934.*

Twenty-two propositions underlying a program of character education.

6. HARTSHORNE, H. How can ethical attitudes be taught? Developing attitudes in children; proceedings of the Mid-west conference, of the Chicago association for child study and parent education, March, 1932, 2-19. *Chicago, University of Chicago press, 1933.* 156 p.

A discussion of the indirect approach to teaching attitudes, stressing particularly projects in which character is a by-product of whole-hearted purposeful activity.

7. KELLY, FREDERICK JAMES. Report of committee on social-economic goals of America. *National education association addresses and proceedings, 71:208-20, 1933.*

The author presents ten goals that the nation should

attempt to realize. Seven of them at least pertain to character and personality.

8. KILPATRICK, WILLIAM HEARD, ed. Educational frontiers. *New York city, D. Appleton-Century company, 1933.* 325 p.

Seven well-known American educators have analyzed the present socio-economic crisis in education. They defend the policy of experimentation with a view to adapting schools to advancing social needs.

9. MERRIAM, CHARLES EDWARD. Civic education in the United States. *New York city, Charles Scribner's Sons, 1934.* 196 p.

An analysis of the civic and social situation in the United States with suggestions for the readjustment of our school policy.

10. MORRISON, JOHN CAYCE. Recent research in civics and character education. *School and society, 38:385-91, September 23, 1933.*

An evaluation of a dozen studies of high rank, so presented as to show a new prevailing trend in character education policies.

11. Résumés des Communications Présentées au VI<sup>e</sup> Congrès Internationale d'Éducation Morale, 1934, Volume I, 195 p. Volume II, 262 p. Volume III announced. Poland, Published by the Organizing Committee of Cracow.

These volumes present summaries of the papers presented at the sixth International moral education congress, several of them in English. The principal theme is the moral forces common to every human being, their sources and their development through education.

The subjects of the sectional meetings are Morals and labor, Literature for children, Youth as a medium of understanding between nations, Coeducation.

These papers constitute an illuminating summary of current European thought on the problems of character education.

12. RUDMAN, BARNET. Controversial bases of character education. *School and society, 38:405-06, September 23, 1933.*

The competing theories that are proposed for use in character education are examined.

13. WHITTAKER, MILO L. Character education in the junior and senior high school. *Education, 54:116-23, October, 1933.*

A summary of the principles of character education based on the psychology of the adolescent. Particularly important is the statement of objectives that are indeed the guide for the whole undertaking.

14. YOCUM, ALBERT DUNCAN. The development of democratic character as related to the new deal. *National education association addresses and proceedings, 72:252-55, 1934.*

A summary of policies for education in democracy presented in twenty-three specific items.

### II. SOCIAL INFLUENCES

15. ARTMAN, JOSEPH MANSON and others. The next step after repeal. *Religious education, 29:13-19, January, 1934.*

Some general principles for the scientific handling of the problems of education relative to the use of beverage alcohol.



16. BREASTED, JAMES HENRY. The dawn of conscience. *New York city, Charles Scribner's Sons, 1933.* 432 p.

The author traces in Egyptian sources the development of a moral sense that later was borrowed and further expanded by the Hebrew prophets. A treatise on the evolution of moral attitudes.

17. CHARTERS, WERRETT WALLACE and HOLADAY, PERRY W. and STODDARD, GEORGE D. Motion pictures and youth; getting ideas from the movies. *New York city, The Macmillan company, 1933.* 183 p.

These discussions bound in one volume summarize and evaluate the studies supported by the Payne Fund, and present the fruits of these investigations. They include intellectual, emotional, hygienic, moral and general educational factors that appear when children are exposed to movies.

18. FORMAN, HENRY JAMES. Our movie made children. Introduction by W. W. Charters. *New York city, The Macmillan company, 1933.* 288 p.

A summary report in popular form of extensive research. Of primary importance for teachers, parents and motion picture officials. The influence of motion pictures often exceeds all other factors in a child's environment.

19. FURFEE, PAUL HANDY. Recent researches in children's friendships. *Education, 54:409-15, March, 1934.*

In brief sentences the author describes and evaluates nearly 50 studies of children's associations.

20. OVERSTREET, HARRY ALLEN. We move in new directions. *New York city, W. W. Norton and company, 1933.* 275 p.

### III. PSYCHOLOGY

24. BASSETT, CLARA. Mental hygiene in the community. *New York city, The Macmillan company, 1934.* 394 p.

The author shows the value of mental hygiene in relation to medicine, nursing, social service agencies, delinquencies and the law, parental education and child training, the church, industry, recreation and psychiatric institutions and agencies. The principles here established render unacceptable any superficial plan for improving conduct.

25. BOTT, HELEN MCM. Personality development in young children. University of Toronto studies, Child development series no. 2. *University of Toronto press, April, 1934.* 139 p.

A report and interpretation of minute observations on 28 boys and girls for six weeks to ascertain the degree of their social participation and the types of social activity. Certain traits are correlated chronologically, others are not. Some traits are uniform throughout the group, others are peculiar to individuals.

26. GLOVER, KATHERINE and DEWEY, EVELYN. Children of the new day. *New York city, D. Appleton-Century company, 1934.* 332 p.

This book grew out of the White Conference on child health and protection. The authors have dealt with all of the principal aspects of childhood and have adopted modern scientific viewpoints throughout. The freshness and vividness of the discussion make the book stimulating and very suggestive.

27. ISAACS, Mrs. SUSAN SUTHERLAND. Social development in young children; a study of beginnings. *New York city, Harcourt, Brace & company, 1933.* 480 p.

A text in child study and educational psychology. Part I describes the social behavior of children. Part II deals with the relation between social behavior of

The author analyzes the wrecked economic system of our day and reveals the motives that underlie it. Self-interest is the cancerous disease from which we suffer. The author's demand for a new orientation of thought and a consistent social behavior makes this volume a textbook of a new civilization based on character.

21. PIERCE, BESSIE LOUISE. Citizens' organizations and the civic training of youth. Report of the commission on the social studies, American historical association. *New York city, Charles Scribner's Sons, 1933.* 428 p.

An objective description of over 200 organizations that seek to guide the growing American citizen. They include patriotic, military, peace, religious, business, political and fraternal groups. This is a handbook of information essential to an understanding and choice of organizations that may be admitted into the intimacies of school life.

22. TUTTLE, HAROLD SAXE. A social basis of education. *New York city, Thomas Y. Crowell, 1934.* 589 p.

The author insists that training of the emotions is the primary duty of the school. The outcome sought is a developed character. Attitudes are more significant than skills. He discusses the goal of education, the psychological processes, the educative agency, and the school as a social force. This volume assists in establishing a social philosophy of education pertinent to our needs.

23. WATSON, GOODWIN BARBOUR. Education for citizenship. *Religious education, 28:330-31, October, 1933.*

This is a summary of a Chicago committee report on "the best method of teaching citizenship in the public school" with other related objectives.

the child and educational problems. The discussion rests on experiences in advising over 600 difficult problem cases.

28. JERSILD, ARTHUR THOMAS. Child psychology. *New York city, Prentice-Hall, Inc., 1933.* 462 p.

This general textbook on child psychology will serve for orientation purposes in planning character education. There are discussions of fears, anger, jealousy, pleasure, affection, the development of social behavior, conflicts between children, personality and character and the general procedure in child guidance.

29. JERSILD, ARTHUR THOMAS and MARKEY, FRANCES V. and JERSILD, CATHERINE L. Children's fears, dreams, wishes, daydreams, likes, dislikes, pleasant and unpleasant memories. Child development monograph no. 12. *New York city, Teachers college, Columbia university, 1933.* 172 p.

A study of 400 children from 5 to 12 years old from poor homes; the interview method was used.

30. NORSWORTHY, NAOMI and WHITELEY, MARY THEODORA. The psychology of childhood. *New York city, The Macmillan company, 1933.* 515 p. rev. ed.

This textbook was prepared as a practical guide in dealing with the children in school. It covers the major problems of child life including a chapter on moral development and another on religious development. In both instances recent investigations have been heavily drawn upon.

31. RICHMOND, WINIFRED VANDERBILT. The adolescent boy, a book for parents and teachers. *New York city, Farrar & Rinehart, 1933.* 233 p.

A book in popular style, but fully sustained by the facts cited. Both the primitive boy and the abnormal boy are included. Well documented with case material.

32. VOELKER, PAUL FREDERICK. Character in the making. *Milwaukee-Lansing, E. M. Hale*, 1934. 163 p.

#### IV. METHODS AND MATERIALS

33. CHERRINGTON, B. M. Methods of education in international attitudes. *New York city, Teachers college, Columbia university*, 1934. 123 p. (Contributions to education, no. 595.)

Tests were given at intervals to 11 very diverse groups of students and to laborers. The younger ones showed more change to an international point of view. The most change was affected by a lecture on war.

34. DIMOCK, HEDLEY S. Can we educate for leisure? *Religious education*, 29:120-24, April, 1934.

The larger leisure life has impressed the management of George Williams college with the need of a new alignment in program and policy in training religious and social workers. The grounds and procedures related to the conviction are outlined in this article.

35. HARAP, HENRY. Planning the curriculum for leisure. *Journal of educational sociology*, 7:308-20, January, 1934.

A fresh statement on suitable leisure pursuits, guiding principles and on procedures for developing leisure time activities. The whole is summed up in thirteen conclusions. Leisure activities may be more productive in personality culture than any other experience.

36. HEATON, KENNETH LEWIS. Character emphasis in education, a collection of materials and methods. *Chicago, University of Chicago press*, 1933. 415 p.

The author has accumulated a group of tested materials and methods for elementary and secondary schools. This is a handbook of practice, a supplement to the numerous theoretical treatises now available.

37. MEHNERT, KLAUS. Youth and soviet Russia. Translated by Michael Davidson. *New York city, Harcourt, Brace & company*, 1933. 270 p.

A young German born in Russia narrates his experience, disclosing the creative forces that entered into his life. A valuable introduction to the inner life of young Russians.

#### V. SCHOOL PROBLEMS

42. BROWN, MARION AGNES. Leadership among high school pupils, a study of pupils selected by fellow pupils to positions of leadership in a certain high school. *New York city, Teachers college, Columbia university*, 1933. 166 p. (Contributions to education, no. 559.)

An inquiry into the characteristics, activities, steps toward leadership, advantages and disadvantages of leadership in the high school.

43. COE, GEORGE ALBERT. Shall we indoctrinate? *Progressive education*, 10:140-43, March, 1933.

Dr. Counts has been arguing for and Dr. Coe here argues against the proposition. Shall we give the child his life principles and conduct rules or is he to work them out for himself? There are objections to both alternatives, but Dr. Coe chooses the latter in a moderate form.

44. GIBSON, CHARLES S. A project in citizenship. *Junior-senior high school clearing house*. 7:351-53, February 1933.

The superintendent of public instruction in Michigan is both a research specialist and a practical leader in the character education field.

This volume is offered to meet the need for an adequate theory based on approved psychological principles, a text that the ordinary parent and teacher can use in choosing practical methods and applying them. The sixteen chapters form an integrated development of thought.

38. PETERS, CHARLES CLINTON and others. Instruction in character education. *Journal of educational sociology*, 7:213-333, December, 1933.

This is a group of reports on instruction used as an instrument in character education; the investigations were conducted under the guidance of Professor Peters; sixteen persons cooperated in making 180 measured comparisons. It is estimated that 20 per cent of the factors entering into conduct were controlled by the instruction technique.

39. ROSENLOF, GEORGE WALTER. Character education, the adult's part. *Lincoln, Nebraska, State department of public instruction*, 1934. 52 p.

The author helps to complete the state program by discussing the part to be taken by the home, the church, the community, and the school in building character. A closing section discusses the Knighthood of youth and the Junior service league. The author's propositions are all sustained by quotations from well-known authorities.

40. RUGG, HAROLD ORDWAY and KRUEGER, MARVIN. Social reconstruction, a study guide for group and class discussion. *New York city, John Day company*, 1934. 140 p.

Aimed primarily to stimulate discussion and to convey trustworthy information as well. The social setting of our most pressing problems is very critically analyzed. Citations to current publications are abundant.

41. STRAIN, Mrs. FRANCES BRUCE. New patterns in sex teaching. *New York city, D. Appleton-Century company*, 1934. 241 p.

The author proposes to save parents from uncertainty in respect to the dangers from a child's associates and his own misinformation about sex. She also presents a picture of the child's love life and shows the relationship between faulty teaching and later sexual maladjustment. You may here learn how to answer a hundred of the most important sex questions which children have asked.

A detailed rehearsal of the activities of a successful student council in a junior high school. They all contribute to good citizenship.

45. GILCHRIST, ROBERT S. An evaluation in terms of pupil participation. *Junior-senior high school clearing house*. 7:358-63, February, 1933.

The pupils were asked to help form many of the school policies and the student council proved itself most valuable as an institution for training pupils in citizenship.

46. High school curriculum reorganization. *Ann Arbor, Michigan, North central association of colleges and secondary schools*, 1933. 395 p.

This document sets up as objectives in high school education health and physical fitness, right use of leisure, successful social relations, vocational exploration. There is a repeated emphasis on character elements that are stressed in this plan for high school education.

47. MASTERS, JOSEPH G. and others. Report of the commission on character education. Lincoln, Nebraska, Nebraska state teachers' association, 1934. 8 p. mimeographed.

The commission reviews the present status of character education in the statewide campaign for moral education that is being carried on in Nebraska. Samples of discussion materials are included.

48. TROW, WILLIAM CLARK, ed. Character education in soviet Russia. Translated by Paul D. Kalachow. Ann Arbor, Michigan, The Ann Arbor press, 1934. 200 p.

The five articles summarized in English present an insight into soviet educational theory. The original material was written for leaders of youth 10 to 15 years old. The effective application of psychology in citizenship training will be more understood after the work of these Russian educators becomes well known. Participation in activities is their chief reliance.

## VI. GUIDANCE

49. ARMSTRONG, CLAIRETH P. 660 runaway boys: why boys desert their homes. Boston, Richard G. Badger, 1933. 208 p.

The statistics and case histories of this study were gleaned at the Children's court in New York city. Parents are grossly blameworthy for this flight from home and school, but the latter must change its program for the school must learn to hold these boys.

50. BOORMAN, W. RYLAND and JOHNSTON, JAMES M. Independent young thinkers. Boston, Christopher publishing house, 1933. 171 p.

By the use of the dialog a leader of boys and his young pals engage in a series of illuminating discussions; they may serve a double function: to illustrate an effective procedure for discussing the chief problems of youth and also to guide the thought of the inexperienced leader. Fixed major principles are delicately suggested, but the primary interest centers in the developing the thought of the young thinkers.

51. CLARK, G. HARDY. A sociologic score system for the care and training of children. Long Beach, California, Seaside printing company, 1933. 78 p.

A physician and his wife have devoted 17 years to the development of this system by using it in clinical work. The six chapters and the score card deal with very many of the needs and problems of the young child. Character interests are guarded at every point in the system.

52. ELLIOTT, Mrs. GRACE. How can we aid girls at the college level in solving emotional problems. National education association addresses and proceedings, 72:347-52, 1934.

These problems include independence from the family, the breakdown of parents, sex adjustment, a philosophy of life and other equally significant matters. A counseling policy is carefully worked out.

53. FOSTER, Mrs. JOSEPHINE (CURTIS). Busy childhood guidance through play and activity.

- New York city, The D. Appleton-Century company, 1933. 202 p.

The material is drawn from reports presented to the White House Conference on child health and protection in 1930.

54. MINEHAN, THOMAS. Boy and girl tramps of America. New York city, Farrar & Rhinehart, 1934. 267 p.

The author joined the tramping boys and girls and tells an inside story of their lives. The problem of moral salvage of these thousands can be no longer misunderstood.

55. SMITHIES, ELSIE M. Case studies of normal girls. New York city, D. Appleton-Century company, 1933. 284 p.

A trained worker with girls gives an account of contacts with a group of normal adolescent girls. The author first outlines the technique of case study and then gives in detail the stories of more than a dozen girls. The personal readjustments needed by normal girls is very surprising.

56. THOM, DOUGLAS A. Guiding the adolescent. Washington, D.C., United States Government printing office, 1933. 94 p. (Children's bureau publication no. 225.)

A rich discussion in non-technical terms by an experienced clinician. He touches many of the problems of adolescence and includes maladjustments and parenthood education.

57. THRASHER, FREDERICK MILTON. Juvenile delinquency and crime prevention. Journal of educational sociology, 6:500-09, April, 1933.

Here are concrete statements on the essential elements of a crime prevention program in general and on a crime prevention program for a group of local agencies in particular. Concentration of responsibility is of the utmost importance. The plan must cover all the children of the district of the city that is selected.

## VII. PARENTS AND TEACHERS

58. ALSHULER, Mrs. ROSE H., ed. Two to six; suggestions for parents of young children. New York city, William Morrow & company, 1933. 160 p.

Suggestions for training the preschool child in daily situations. A book based on intimate observations, sympathy and wisdom. There are many references to books and other necessary equipment. Prepared by the pre-primary faculty of the Winnetka schools.

59. ANDERSON, JOHN EDWARD. Happy childhood; the development and guidance of children and youth. (Childhood library). New York city, D. Appleton-Century company, 1933. 321 p.

The author has used the White House Conference reports in describing the child's equipment for living and explaining how parents may assist the child in acquiring self-control and adjustment to his surroundings.

60. GRUENBERG, Mrs. SIDONIE (MATSNER) and GRUENBERG, BENJAMIN CHARLES. Parents, children and money; learning to spend, save and earn. New York city, Viking press, 1933. 231 p.

A volume sponsored by the Child study association of America. It is study of thrift and the management of children. Money is made an instrument for character formation. The younger child and the adolescent are both included in the treatment.

61. WOELFEL, NORMAN. Molders of the American mind; a critical review of seventeen leaders in American education. New York city, Columbia university, 1933. 304 p.

These men and others like them are setting the guide lines for American civilization. The educational pattern now being established for American manhood can be clearly traced in these narratives.

## "PUTTING TEETH" INTO THE SOCIAL STUDIES

GEORGE A. COE\*

THE publication of the *Conclusions and Recommendations* of the American Historical Association's Commission on the Social Studies opens a wide gap between what is and what, according to the Commission, ought to be—a wider gap than was indicated by the preliminary volume, *A Charter for the Social Sciences in the Schools* (reviewed in these pages, September, 1932). This Charter proclaimed that social facts ought to be presented with scientific objectivity uncolored by the kind of patriotism that conceals and warps the truth; that American national life should be represented to the young as the moving, changing, partly problematical thing that it certainly is, and that education for citizenship should aim, not at conformity to type, but at rich, many-sided personality trained to appreciate and to judge the interests of society. These generalizations are now followed by details that cover the most critical questions with respect to: the content of social studies; methods of teaching; methods of testing; administration and supervision; the training of teachers, and the relation of the school to majorities and minorities of the citizenry. The whole is as pointed as a spear, and some of it is pugnacious. The social teaching even in the best of our schools meets with cordiality at only one point—the introduction of the young to intelligent participation in school government and in community enterprises.

The statement of these sweeping conclusions is exceedingly brief, a mere staccato of numbered paragraphs filling only 148 wide-spaced pages. But underneath

are extensive investigations and arguments contained in a long series of supporting volumes, some of them not yet in print. For an adequate exposition of the basic philosophy of the Commission one must go to two of these works, both published shortly in advance of the volume of conclusions. Before attempting to assess the significance of the Commission's final vote, therefore, I shall comment upon these two foundation-laying individual contributions.

Beard's *Nature of the Social Sciences* asks whether science discloses social laws that are parallel to the laws of chemistry and physics. He answers no; that the social sciences are different from the physical sciences because of an inherent relation between the object under investigation—social experience—and thinking about it. The investigator of social facts undergoes a social process in the act of investigation; specifically an experience that includes desire and aversion, approval and disapproval, social habit and social purpose. He thinks within a "frame of reference" or totality of valuations that causes him to feel this or that problem, note this or that fact, stress this or that relation, and choose this or that mode of organizing his material. No cause-and-effect formula for this factor of selection in social experience and in social research has been found or can be found. "There is no reason for assuming that any deterministic science of human affairs or of any part of them is possible."

It follows that good teaching cannot consist merely in endowing pupils with information and habits of acquiring further information—that is, merely getting them ready to make social choices. Social preferences, convictions, and policies also are to be deliberately developed. Of course this does not mean that sentiments and good wishes are competent guides to social

\*Professor of Religious Education (retired), Union Theological Seminary, New York.

1. *The Nature of the Social Sciences*. By CHARLES A. BEARD. Pp. xiv+236. *Civic Education in the United States*. By CHARLES E. MERRIAM. Pp. 24+196. *Conclusions and Recommendations of the Commission*. Pp. xii+186. All published by Charles Scribner's Sons, New York, 1934.

goals. Not even social science itself is a competent guide. But science is an indispensable helper toward competent self-guidance. For we must empirically ascertain the conditions that are to be met, the alternatives that actually are open and not merely dreamed about, and probable consequences of this or that line of conduct.

All the social sciences, then—history, political science, economics, cultural sociology, even geography—are ethical sciences. "They are concerned with good or better conduct, and good or better material or social arrangements." In view of the dependence of individuals upon one another, common conceptions of what is good are essential to the attainment of the good. The core of the social studies, then, would seem to be (though I am not sure that Beard draws this inference) choosing together the good that we will seek together. In this choosing process what is the relation of the teacher to the taught? We have seen that the teacher cannot be neutral—a point proved by Counts also, though upon grounds not identical with those of Beard. The teaching-and-learning situation is one in which the teacher induces the learner to prefer certain alternatives. The process starts with something, already present in the national group of which the teacher is a part, that is regarded as worthy of repetition, perpetuation, or further development. But this is not to be "put over" by sheer authority nor by propaganda methods; rather, both appreciation of the past and an experimental attitude toward the future are to be induced by a sincere and critical handling of the material of the social sciences. We shall get forward in the United States by combining loving, yet discriminating, appreciation of our past experimentation and creativity.

At once the question looms, Who is to determine the social objectives of the school? Here a strain that already exists will be increased by the reply of Beard—a reply with which his associates agree. Teachers in elementary schools, high schools, and junior colleges are, he thinks,

incompetent to decide upon objectives, whereas the specialists in the social sciences are competent. This opinion of his makes it expedient to scrutinize with care his own list of objectives for the social studies. Here his readers have an opportunity to treat him as a social "fact" within their own "frame of reference." As objectives of the social studies he gives a long list of desirable knowledges plus a list of "desirable qualities and powers of personality." These, and nothing more. In the second of these lists, which abounds in "nesses" and other names for qualities, he falls into a pit of abstraction from which teachers have been emerging for some years. They are emerging from it because they observe data, and are responsive to types of scientific research, that Doctor Beard has not yet included within the social sciences. Here is an indication that something more needs to be said as to who shall determine the objectives of the social studies.

In view of Beard's main argument, his list of school objectives might be expected to make explicit the kind of human weal and the kind of corporate American conduct that are assumed to be desirable. But, instead of defining these most important controls of instruction, he leaves them in their raw state as an undefined "frame of reference" within a great mass of detailed intellectual aims. We know that he assumes the validity of democracy; but what does this term mean to him? Is democracy a political structure (the popular franchise, etc.), or is it a fellowship among equals? Some political structures called democratic permit enormous cleavages among classes—yes, they protect and sanctify privilege. Does Beard include economic democracy in his "frame of reference," then, or does he not? Does he not know, as an expert in social science, that a private-profit economy, by creating special privilege, prevents our having a democracy that is other than formal and deceptive? Yet his list of knowledge-objectives, where it most nearly approaches this contemporary



problem, contains no category that unequivocally recognizes it. The special knowledges that are represented as desirable are so selected and concatenated as to make what he calls the "interventionist" state—the New Deal?—appear as the true American way and the climax of good economics and politics.

In his belief that the New-Deal type of private-profit economy is the cure for our desperate economic and political sickness Doctor Beard has companionship that is abundant and respectable. But even if it were the majority sentiment of the country, would it follow, upon Beard's own principles, that it should constitute itself a boundary of the social studies?

Either he has made an inadequate application of his theory, or else there is something wrong with his theory. The basic economic, political, and ethical assumptions of capitalism as such, the New Deal included, are challenged by a great and growing body of complaint, hope, and religious conviction. How shall the majority—or the ruling minority—of Americans become aware of the grounds upon which this challenge rests unless in the schools of the people the victims of our economic system, and those whose consciences are arrayed against it, stand upon an equal footing with citizens who still approve it?

In a volume of crystalline clarity and candor—*Civic Education in the United States*—Professor Merriam applies to the specifically political phase of schooling much the same principles that Beard develops with respect to the social sciences taken in their entirety. There are differences, however. Merriam allows for greater abstraction of social science from social goals. Political science, he says, can devise such neutral technics of governmental control as would enable one and the same expert to advise the U.S.S.R.; Führer Hitler, and President Roosevelt equally well as to methods for gaining and holding popular support. An interesting consequence is that Merriam would have our entire populace so instructed

concerning the ways whereby we actually are controlled that we should be able to see through all propaganda, all subterfuge, and our entire present habit of backing what we don't want. At a second point also there is a divergence from Beard, at least in emphasis. Merriam reinforces the argument for expansion of the social studies, for vastly more factual material, and for scientific rigor; but the overwhelming immediate necessity, he says, is a new orientation of social thinking in the direction of social invention. The spirit of controlled adventure that now rules technology is required also in politics and in the popular political consciousness. This of itself would require an "about face" in the whole of civic education. Government would be studied in the schools for the explicit purpose of making changes in government!

With a thoroughness and comprehensiveness nowhere else attempted, Merriam brings into one view the mass of governmental difficulties in which we find ourselves, our resources for meeting them through enlightenment of both the young and adults, and the kinds of fact that are required by a re-oriented civic instruction. Into one plan must be brought biological, medical, psychological, and educational controls. The type of civic information that he would convey through the schools is worthy of the special attention of teachers. Out of his own rich acquaintance with the actualities of American governments, he shows how a realistic presentation of the dynamics of the various governmental units (which would reveal a staggering mass of faults) can be combined with an equally realistic presentation of instances of governmental efficiency—sufficient instances to counteract the danger of cynicism. Further, he would have the whole suffused with an emotionally warm faith in the central tradition of American democracy—its "fundamental distrust of any irresponsible elite," its committal to mass control on behalf of mass welfare, and the continual raising of the common man to a higher level.

If the Commission on the Social Studies, acting in its corporate capacity, had done nothing more than give the weight of its combined scientific and educational prestige to the principles expounded by Beard and Merriam, its conclusions and recommendations would still have constituted a first-quality contribution to the theory of public education. But far, far beyond this goes the Commission. It essays to outline a general philosophy of education as a setting for a theory of the social studies; it complains that American teachers of the social studies do not know enough about society to be competent teachers concerning it; it insists that good teaching must flow primarily from ready command of wealth of material, and that, consequently, the main essential in the training of teachers is study of the social sciences, together with active participation in the society of the present; it maintains that the old antithesis between "subject-matter specialists" and "educational specialists" must be overcome; that the notion that there is a "science" of education must be abandoned, and therefore that normal schools, teachers colleges, and academic departments of education must be fundamentally reformed; it scorns what it regards as the customary training in methods of teaching; it makes an onslaught upon objective tests and measurements; it calls for a redistribution of power in the conduct of education, including new types of personnel in boards of education; it demands that school administrators be administrators of education first of all, and that the accounting, engineering, and similar aspects of administration be put in their proper position, which is a subordinate one; it would bestow new dignity and security upon the teaching profession by an inclusive organization of teachers from kindergarten to university—an organization that should review controversies with respect to a teacher's conduct or competence, and if necessary resort to the courts for protection or redress; it stands for a nation-wide outlook in education, but not

for federal control (agreeing here with President Hoover's National Advisory Committee on Education); it would implement the "universal" in our plan for universal free schooling by guaranteeing to every child not only open schools, but also economic security (which the family cannot provide) up to the age at which employment is possible and socially desirable.

A proclamation like this, from a body like this, takes away one's breath. It should produce the wildest excitement in the teaching profession, in school boards, and in the citizenry generally. It deserves such a reception whether or not it is conclusive at all points, or indeed at any point. One can hold, as I do, that with respect to its main contention it does not go far enough, and yet rejoice because it goes a long way; and one can question the scientific sufficiency of some of its particular spear-thrusts without regretting the joining of issues. Four members of the Commission refused to sign the conclusions and recommendations. It is to be hoped that each of them will publish his reasons, not leaving us to our surmises. As a possible contribution to what ought to be a nation-wide discussion, I shall briefly refer to two points in which the judgments of the Commission have the appearance of haste, and to one major problem that the Commission, in general effect, side-steps.

Inquiries into teachers' information, beliefs, objectives, and mental processes in respect to society have fully justified the Commission's conclusion that the outstanding need is abundant and digested knowledge of the social sciences together with experience in making society "go." The need for drastic reform in the training of teachers certainly follows. As if an efficient chauffeur were one who keeps an engine turning though he knows not where to go nor how to get there, mere methods or devices have been relied upon to make a teacher efficient. I have no regrets that the methodologists are called to account. For many years I have been saying that the main explanation of the

widespread inefficiency in religious education lies in the sphere of religion itself, not in the sphere of method. But is the Commission appreciative of research into the processes of learning, and of the necessity that teachers-in-training should learn what, upon scientific grounds, to expect from specific class room processes?

In the Commission's description of the conditions and processes of good teaching in the social-studies field, there are more than a baker's dozen points that bear upon teaching in its entirety, not merely in this department. Further, the Commission's own knowledge of these points has been derived scarcely at all from the standard social sciences, but mostly from somebody's direct study of the learning process as such. Some of the Commission's information concerning this process has arisen from the use of methods of research more rigorous than those evident in most parts of works on history, political science, economics, and cultural sociology. Finally, the Commission presupposes that somehow its good teachers have become familiar with, and are able to use with discrimination, the various methods that are unfolded in the despised courses on method!

A second instance of apparent haste is one part of a summary treatment of tests and measurements. Here again, though appropriate issues are raised, and though the scientific grounding of some of the conclusions is clear, the grounding of others is not. The grading of human beings by intelligence tests alone (apart from problems of rudimentary capacity to learn) receives the severe handling that it deserves. Whatever it is that the intelligence tests measure, intelligence is not shown to be a self-enclosed factor, independent of social experience. Even if there be such a factor, the degrees of it are not known to correspond to any sensible scale of social values. Not an item in social policy, consequently, can be determined thereby, and even the foundation-question for vocational guidance—social value of a given occupation—is un-

answered. So concludes the Commission.

This justified rigor is extended next, and justly, to the use of "the objective" tests of school performance. They are found to be useful as a means of checking other methods of examination in the social studies, but for the rest, in this field, they do positive damage to pupils' methods of study, grasp of problems, and ability to make immediate social adjustments in the school. One of the special studies that is yet to appear will doubtless provide fullness of evidence upon this point. But no one need wait for it in order to know that the objective tests are more than instruments of measurement; they are also a specific stimulus to specific habits and motives. I am particularly gratified to have the Commission bring this out and to back it with forthcoming evidence. For I was perhaps the first person to call public attention to the danger.

When the Commission comes to tests of character and culture, its method changes. First, there is a declaration, dogmatic in form, that in their efforts to measure environment, conduct, honesty, self-control, knowledge of right and wrong, etc., the testers are dealing with matters that "are not susceptible of mathematical description." Next, these testers are advised that they should "read and ponder the outstanding works of social science dealing with absolute and relative ethics, with the relations of mankind with environment, with the connections of ideas and interests," and with the pitfalls revealed in attempts to assess the citizenship and service of prominent historical characters. Attention is then called to the wide separation and lack of continuity between school experience and experience in the great society—between cheating in a school examination, say, and cleverness in taking advantage of a customer's ignorance. "In the light of large community and historical movements such tests of honesty and service as have thus far been made are mere trivialities."

For a full understanding of what is here in the Commission's collective mind

we must wait for one or more supporting volumes of special investigation. Meantime, some mystery envelops the matter. Three questions are in order. *First*, does the Commission actually intend to assert, as it seems to do, that the outstanding works of social science above mentioned have determined once and for all the limits to which counting and the mathematical operations that flower from it are possible within the sphere of personal relations? *Second*, does the spanking that the Commission administers to the testers punish them for making claims that in fact they have not made? *Third*, upon what scientific grounds does the Commission base its expectation that large out-of-school results will flow from its recommended in-school practices? In order to advance from spontaneously-generated plausibility to grounded probability in this matter, help will have to be accepted, it is safe to say, from some of the very testers whose undertakings are declared to be impossible or trivial. This judgment will be confirmed, I predict, by the forthcoming supporting volume on tests—that is, if it goes on from pupils' acquisition of subject matter to tests of their social growth.

Pending the publication of this promised volume, one might speculate as to what it will do with Doctor Beard's list of "objectives as qualities and powers of personality." Will it endeavor to prove that Beard is right in his assumption that the proposed school studies will produce such generalized life-habits and life-attitudes as these: neatness; industry; coöperation; helpfulness; sympathy; vivid sense of social responsibility; pride in achievements of individuals, communities, America, and mankind? The project, let it be borne in mind, is that of having these habits and attitudes so learned in school that they will operate in adult life and throughout the social order. Next, there are "special powers of leadership" to be considered, such as "will-power." How would a system of social studies go to work upon "will-power"? And how could

a teacher make sure that he is succeeding or failing at this point?

The matter concerning which the Commission's conclusions side-step an issue (in effect, of course, not intentionally) can best be approached by referring to a point at which the Commission does not side-step, though most educators do. The quietly uttered suggestion that society in its politically organized capacity should guarantee economic security as well as an open school for every child is far and away the most courageous and creative item of all those upon which 12 of the 16 members of the Commission voted "Yes." The idea is supremely sensible, of course, but the economic, political, and educational implications of it are tremendous. Here, though nowhere else in the volume, attention is turned in the general direction of the truth that economic class-privilege is a foe to culture and to real democracy. But nothing more is achieved than a momentary glimpse of a small fragment of a vast educational problem. Why should not young persons above the middle 'teens, as well as those below, have economic security? Yes, in view of the Commission's belief in adult education, why not security for adults also? And, especially, why does not the Commission see that along with the proposed guarantee there should go realistic instruction concerning the social conditions that require the government to "intervene" in this manner? The simple truth is that a private-profit economy automatically separates citizens into incompatible classes, and works, on a national scale, against "the development of rich and many-sided personalities capable of coöperating in a social order designed to facilitate the creation of the largest possible number of rich and many-sided personalities." The Commission, it appears, would have the schools persuade capitalism, and the war-making nationalism that is its political instrument, to "be good"! Profound social and educational realism than this is required by those who would pilot the schools toward democratic culture.

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## BOOK REVIEWS

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DENNY, WALTER BELL, *The Career and Significance of Jesus*. Nelson, 1933, 466 pages.

The announcement of this volume will be welcome to New Testament teachers in college and university, also to directors of church schools who take their Bible teaching seriously. It is primarily a text book designed for a semester course of three hours, so arranged that it may be shortened to two hours by omitting the second part, which deals with "The Significance of Jesus." It is equipped with good maps and has a wisely selected bibliography. It is a sane, frank, constructive text, intended to lead the student into a first hand study of the Gospel. No small part of its value, therefore, lies in what it suggests but does not say. Each chapter is followed by a collection of significant questions to be used for class discussions, special reports and written essays, questions designed to stimulate thought and quicken imagination. The author never forgets that he is helping his students to their own conclusions—that he is not doing their thinking for them. He carries through the book the atmosphere in which Jesus lived and he helps them to see Him living in that atmosphere. He leads them gently into the heart of controversial questions, "cushioning the shock" for them, but meeting the issues squarely and with surprising freedom from dogmatism. His material is wisely chosen and the ground is covered with a completeness which scarcely seems possible in so brief a treatise. Mr. Denny has remarkable facility for making facts live. Never attempting the brilliant word pictures of Glover, he yet marshals his facts so skillfully that the student who follows him thoughtfully and with imagination cannot help finding himself in the presence of a great Personality who stirs the depths in him. He handles details with great care. He is remarkably free from prejudice, dealing with individuals and groups with sympathy and understanding however much stigma the years have put upon them. He persistently and successfully keeps before his readers the background against which Jesus must be seen to be understood.

Mr. Denny has given us a scholarly, devout, purposeful study, in which a teacher brings a scholarly mind and a devout heart and a rich experience to bear upon the task which sorely needs his outstanding contribution. One who believes that Jesus is

vital in human life must wish that this volume may be widely used.—*Ira J. Houston*.  
ELLWOOD, CHARLES A., *Methods in Sociology*. Duke University Press, 1933, 214 pages.

Professor Ellwood proposes, in his "critical study" of methods in sociology, to uphold the thesis that value may prove to be the key that will eventually release all the social sciences from their present position of behavioristic ineptitude and servile imitation of natural science methods. The social sciences are, in a broad sense, ethical, and the social scientist should assume without hesitancy his duties as a citizen, manifesting an intelligent interest in current problems. The chaos threatening our civilization is largely due to the chaotic conditions in the social sciences and to the false assumption that the science of society can be divorced from practical matters of values and from norms of social control. The author accuses these sciences of destroying the traditional, once sustaining ways of thinking furnished to the masses by religion, and of failing to offer any substitute in the form of new ideals or values.

Professor Ellwood is however to be congratulated on his stimulating contribution to an important and timely problem. He has trenchantly depicted the superficialities of small minds who become so engrossed in superficial techniques that they lose historical perspective, or fail ever to get it, and who mistake unimaginative gatherings of data for science.—*Jesse A. Jacobs*



MUNRO, HARRY C., *Christian Education in Your Church*. Bethany Press, 1934, 270 pages.

The Director of Adult Work and Field Administration of the International Council of Religious Education has written this text for the Leadership Training Publishing Association and it is approved as the text for unit 6 in the Standard Leadership Training Course.

In view of such high endorsement, a reviewer hesitates to do other than pronounce his blessings upon such a volume and forget the whole matter. However, this will not help to clarify thinking on some vital issues raised by the book, and clarified thinking is what we especially need in leadership training at this time.



To begin with it is assumed throughout that this is a text book to be mastered by the group in training. Since it will not be likely that all will come from the same church, the title is so far forth a misnomer. And besides no book should be used as a text for any course. It may be designated as "the basic source for the course" or better still as "a source book for the course," because some of the problems it presents may not be problems at all to the group and also because problems not touched on by the book may be paramount in the experience of the group. If the course is to be based on experience, this procedure would appear to be fundamental.

In the second place, the book perpetuates the old cleavage between studying about a problem theoretically and applying the knowledge thus gained to situations as they arise. Leadership training must bridge this gap, using whatever technique it may for the purpose.

The author is aware that program and curriculum are identical, and says so on page 92, and yet continues to use both terms in the book. The difficulty he faces at this point is readily appreciated, but he should have arrived at consistency.

The most serious weakness in the book is found in respect to the curriculum which he regards as "experience under guidance." The indiscriminating reader will lay down the book feeling that the author is heartily in favor of basing the curriculum on the living experiences of the persons in the group and that this can be accomplished by the use of certain lessons or a certain course of study. Take these sentences on pp. 92 f.—"We must center curriculum in the experience of the learner," "A program is the provision for a person or group to have certain experiences. A curriculum is the experiences which they have under the guidance of a program and leadership."

Manifestly, clarified thinking is needed before the curriculum becomes truly experience centered and leadership capable of creative approaches to the demands of genuine religious education in contra-distinction to education about religion.—*W. A. Harper*



POTTER, CHARLES FRANCIS, *Humanizing Religion*. Harper & Brothers, 1933, 265 pages.

The title of this book is far too modest. In addition to dealing with religion past, present, and future, its two hundred and sixty-five small pages point the way to humanizing pretty much everything, and include within their survey economics, politics, music and art, machine power, the training of desire, the atmosphere of ac-

complishment, human personality and its undeveloped resources, life, death, and funerals. To anyone who likes to see a large number of up-to-date subjects presented in up-to-date fashion, the book is to be commended.

The limits of a brief review make it impossible to follow the author into the many alluring fields through which he conducts his readers; and in fact the reviewer will have to limit himself to the subject indicated by the title. It would perhaps be unfair to expect, in so short a book, a very profound treatment of religion, but it must be frankly said that it is surprising in the extreme to find one so superficial. The Christianity which Mr. Potter is working hard to rid us of is one which few members of the Religious Education Association ever had, and which those few who ever suffered from it got over when they were about ten years of age. "Salvation," the author assures us, "is typically theistic. . . . You are lost; you must be saved. How did you get lost? Well, that happened a long time ago. 'In Adam's fall, we sinned all.' How shall you get saved? Well, to get saved you listen to preachers; they tell you the way to get saved. Repent and be baptized, believing that God had an only son" . . . etc., etc. It would be difficult to find a reputable book written within the last fifty years, more ignorant of the real nature of religion in the past and in the present than is the one under review. We would seem to have in it merely a belated and very second-hand Colonel Ingersoll.

The new religion, moreover, to which we are called turns out to be, in its way, about as crass, about as superficial, as ever was the old. So far as one can learn from Mr. Potter, it has no reference to anything cosmic, to anything eternal. It has, in fact, no field of its own. But what it lacks in depth it makes up for in width; "it includes labour, art, science, philosophy, love, friendship, recreation"—a rather "large order," one must admit. And to sum up the matter, the thesis of the book might be briefly formulated as follows: Since some of the old cosmic conceptions were absurdly anthropomorphic and superstitious, and since some of the beliefs of some of our contemporaries are said to be no better, therefore, instead of seeking to purify our faith of its irrational elements, instead of broadening and deepening the great religious hypotheses of the past and of the present which are not irrational, instead of making the continuous effort to keep our religious and cosmic conceptions in constant development and abreast of modern philosophy and science, let us rather throw over the whole

of the cosmic and make our religion a purely humanistic affair.

There can be no doubt that the "Religion of Humanism" includes a great many splendid things. But it leaves out the one thing that alone has uniquely characterized religion. This cosmic sense, moreover, this attitude toward the Determiner of Destiny, for which Humanism has no place, is both a matter of deep significance and an essentially human thing which man can never lose. A "Religion" which persists in doing without it is bound to fail, once its true nature is understood. Mr. Potter's book has admirably presented the "humanistic" attempt at formulating such a "Religion." It is to be hoped that the book will have a wide and intelligent reading.—James Bissett Pratt



SCHWEITZER, ALBERT, *Out of My Life and Thought*. Henry Holt, 1933, 288 pages.

*Out of My Life and Thought* is a true title. We may be thankful that the translator followed the original title. Doctor Schweitzer is concerned to give us his thought as well as the events of his life, or rather with him his life and thought are of one piece and cannot be separated.

Herein lies the great value of the book. We have in Albert Schweitzer's life a demonstration of thought directing life. He could say as did Walt Whitman, "I myself am circumstance." Many of his friends thought that when he decided to go as a medical missionary to Africa, leaving behind him the possibility of a great career either as a musician or a theologian, he was following a caprice or a vagary. It was not at all the case. This decision was made thoughtfully and in harmony with his fundamental philosophy.

Probably because his own life has been so guided by thought, Schweitzer has been the more sensitive to the lack of thoughtfulness on the part of the majority of people today. As he tells us in his Epilogue, he is in complete disagreement with the spirit of this age because it disdains thought. "The organized political, social and religious associations of our time are at work to induce the individual man not to arrive at his convictions by his own thinking but to make his own, such convictions as they keep ready for him. Any man who thinks for himself and at the same time is spiritually free, is to them something inconvenient and even uncanny. He does not offer

sufficient guarantee that he will merge himself in their organization in the way they wish." How startlingly the events of recent events have confirmed this analysis of Doctor Schweitzer. People in our democratic countries seem willing to surrender all of their hard-won liberties to dictators rather than take thought to solve their own problems.

If one wants an anti-dote to the chaos and the careless and shifty thinking that is going on all about us to-day, *Out of My Life and Thought* will serve the purpose and he may thank God that there are still some Titans who insist on doing their own thinking.—Victor E. Marriott



TITTLE, ERNEST F., *A World That Cannot Be Shaken*. Harper & Brothers, 1933.

AMES, EDWARD S., *Letters to God and the Devil*. Harper & Brothers, 1933.

NORWOOD, ROBERT, *Increasing Christhood*. Scribners, 1932.

These books of sermons ought to prove to the most dismal pessimist that America has convincing preachers, that they belong to different denominations, and that sermons may be great literature. The sermon is a distinct literary type not to be confused with the essay. Doctor Norwood's last book *Increasing Christhood* makes a straight out appeal for realizing in life—in the flesh of today—the mind of Christ. Here one hears an impassioned preacher appealing for his great ideal. Doctor Ames is the psychologist who brings the laboratory into the pulpit and explains to his university audience what the soul is, the way it grows in its environment, and what it may become. The first sermon is an open letter to God, and the last is a like form to the Devil. These two give the title to his book. And now we come to Doctor Tittle. Here is the Prophet direct in line with Isaiah and Jeremiah. How my heart warms to Doctor Tittle! May he have many disciples out of the Northwestern University students who crowd his church. Doctor Tittle has emancipated himself from everything but the Gospel of Christ. There is no smell of university halls, of ecclesiastical vestments or any other hang over. Here is a great soul in touch with human life. And back of this modern prophet is the living God speaking through him. What an opportunity it must be to listen to this man Sunday by Sunday. Harpers are to be congratulated on the series they are putting out. These books deserve a large reading.—C. A. Hawley

## BRIEFER MENTION

ALLEN, IRENE, *A Short Introduction to the Old Testament*. Oxford University Press, 1935, 191 pages, 85 cents.

Eleven to fifteen year old children are to use this text book for one year. It is well planned to give an over-view of the Old Testament period as a whole. Well illustrated. The author handles miracle from the modern point of view, first describing what probably actually occurred, and then calling attention to how the account was modified to fit in with the desire of people for a wonder-working God.

ADAMS, FAY, *The Initiation of an Activity Program Into a Public School*. Bureau of Publications, Teachers College, 1934, 80 pages, \$1.50.

The elementary school has been invaded by the "activity program." What such a program implies, and some of the major difficulties of a curricular and administrative nature which teachers encounter in its use, is the theme of this doctoral dissertation at Columbia University.

ADDISON, JAMES THAYER, *The Way of Christ*. Houghton, Mifflin Co., 1934, 163 pages, \$1.25.

This is a book of Bible readings, comments, and prayers, to be used for devotional periods in families where there are children from eleven to fourteen years of age. There are readings for ten weeks.

ANDREWS, MARY E., *The Ethical Teaching of Paul*. University of North Carolina Press, 1934, 185 pages, \$2.00.

A teacher of religion at Goucher College begins with the social experience of Paul and approaches his ethical teachings from the concrete situations out of which they arose. Under her skillful treatment, Paul is seen to be a very human, practical person, rather than the dogmatic theologian he is so often pictured.

BALL, ELSIE, *Friends at Work*. Methodist Book Concern, 1934, 184 pages, \$1.00.

This is a vacation school leaders' manual for junior groups. Carefully planned, and prepared under the International Council's direction.

BANG, ELEONORE E., *Leathercraft for Amateurs*. Beacon Press, 1935, 114 pages, \$1.00.

A self-instruction book for twelve to fourteen year olds, showing many things that can be made from leather, and giving simple, illustrated directions. Well done, and useful.

BELL, W. COSBY, *If a Man Die*. Scribners, 1934, 199 pages, \$1.75.

This is an excellent affirmation of immortality. Dr. Bell was a teacher of religion, who believed in immortality for himself. He wrote out the reasons for his belief, and then, when suddenly overtaken by death, he asked that they be printed for his students. Nothing can be proved, but it is a glorious affirmation nonetheless.

BOWEN, TREVOR, *Divine White Right*. Harper & Brothers, 1934, 310 pages, \$1.75.

The Institute of Social and Religious Research is responsible for this study of the condition of the Negro under the domination of the white race in the United States. Economic, educational, and religious discriminations are thoroughly canvassed, and many suggestions appear for the alleviation of the conditions which at present exist.

BULTMANN, D. RUDOLF, *Jesus and the Word*. Scribners, 1934, 226 pages, \$2.00.

A German Barthian, a professor of theology, interprets the teaching of Jesus in the light of a careful historical study of the times in which Jesus lived. The book is translated from the German.

BURKHART, ROY A., *Guiding Individual Growth*. Abingdon Press, 1935, 205 pages, \$1.25.

A good, brief, but carefully written and thorough study of several aspects of personal counseling of youth. There is an emphasis on the religious aspects of counseling, but the techniques suggested, the problem areas examined, and the whole philosophy underlying the treatment make the book very suggestive to parents and public school folk, as well as to religious educators.

BURKHART, ROY A., *Thinking About Marriage*. Association Press, 1934, 156 pages, \$1.75 in cloth, \$1.00 in paper.

In this book is canvassed the whole question that a young man or woman faces when he thinks about marriage. Such problems are considered as the choice of a mate, the proper age for marriage, the question of adjustments before marriage and after, the factors which should enter into a meaningful marriage ceremony. It is one of the best brief treatments of the subject on the market.

CARTRIGHT, LIN D., *Evangelism for Today*. Bethany Press, 1934, 191 pages, \$1.00.

This is a textbook on evangelism, designed for the use of ministers as they teach groups of laymen in their local churches. Evangelism is treated not merely as causing people to become converted and to join the church, but as the "creation of Christlike personalities."

CASSILLY, FRANCIS B., *Religion: Doctrine and Practice*. Loyola University Press, 1934, 535 pages, \$1.60.

This is a widely used Catholic textbook on Christian religion and doctrine, prepared for the high school age. It has passed through ten editions, and carefully revised. For any one, Catholic or non-Catholic, who wishes a simple statement of what that church believes and practices and teaches its children, this book is a remarkably complete and competent guide.

CHALMERS, ALLAN KNIGHT, *The Commonplace Prodigal*. Henry Holt, 1934, 229 pages.

The author feels the need of prayer that will really bring men to know and experience God.

In this brief volume he makes an appeal that men shall seek Him. It is a stirring book, that could be used in many ways by a religious leader.

CHALMERS, ROBERT S., *The Christian Life of Faith, Love, and Duty. Morehouse Publishing Co.*, 1934, 194 pages, \$1.10.

A minister actively engaged in religious education has prepared this series of lessons for his church school. His point of view is that the subject matter may be the same for all grades; the method and manner of presentation need to be modified for each age group. These lessons cover the first half of the Prayer Book Offices of Instruction.

CHAPPELL, E. B., *Recent Development of Religious Education in the M.E. Church South. Cokesbury Press*, 1935, 237 pages, \$1.50.

Dr. Chappell begins with a historical survey of the background of religious education in Methodism, then passes to a discussion of the development of literature, the expansion of leadership training, the extension of organization and of growing unification, and finally, a chapter outlining likely developments in the immediate future. It is a history, a forecast, and an interpretation of religious education among Southern Methodists.

CLAPP, MARIE WELLES, *The Old Testament as it Concerns Women. Methodist Book Concern*, 1934, 128 pages, 50 cents.

The lives and interests of women, as they are revealed in the Old Testament narrative, form the basis for this little book. There are thirteen studies, beginning back in the exile times, and culminating in a study of Mary, the mother of Jesus.

COVERT, WILLIAM C., *Facing Our Day. Abingdon Press*, 1934, 183 pages, \$1.50.

An alert minister discusses in this book a score of the burning issues which clamor for attention at the present time. Unemployment, the machine age, the newspaper, the new psychology, music appreciation. One does not read such a book for a lengthy discussion of any topic, but for a refreshing stimulation to his thinking along many lines.

CURRY, BRUCE, *Speaking of Religion. Scribners*, 1935, 204 pages, \$1.50.

Dr. Curry divides religion into Low, or unworthy, and High, or vital and significant and worthy. He discusses, in his refreshing way, the intimate relationship between "High" religion and all that is worthy and inspiring in life.

CUSHMAN, RALPH S., *Dear Bob, Letters of a Preacher to His Son. Abingdon Press*, 1934, 104 pages, \$1.00.

A wise minister writes seven letters of advice and encouragement and challenge to young men who think of entering the ministry. The minister's calling, his wife, his preparation, his habits, his vision, are all treated in a stimulating and thoughtful manner.

DAILY, STARR, *Love Can Open Prison Doors. DeVorss & Co.*, 843 S. Grand Ave., Los Angeles, 1934, 140 pages, \$1.50.

A man who had been reared in anti-social surroundings went to prison, and spent fourteen years there. He went in vicious, passed through an experience of reform and revitalization, discovered through his own experience how "love can open prison doors" of ignorance, violence, death, disease,—even doors of steel. This book describes his prison experiences and makes his appeal that others shall discover for themselves his way of love.

DAY, ALBERT E., *Jesus and Human Personality. Abingdon Press*, 1934, 270 pages, \$2.00.

Dr. Day, a popular Methodist minister, presents here the Lyman Beecher lectures on preaching given at Yale in 1934. His subject matter is human personality. This is really a good book on mental hygiene, that is, on how to develop mental health to a point where the personality will be a moral success. Excellently conceived and interestingly written.

DEYOE, GEORGE P., *Certain Trends in Curriculum Practices and Policies in State Normal Schools and Teachers Colleges. Bureau of Publications, Teachers College*, 1934, 104 pages, \$1.50.

The catalogues and other printed bulletins of normal schools and teachers colleges were examined, and significant trends in curriculum were discovered. These trends form the basis for this doctoral dissertation.

FERM, VERGILIUS, *Contemporary American Theology, Second Series. Round Table Press*, 1933, 376 pages.

This second volume in a notable series of theological autobiographies shows clearly that the trend in present-day theology is away from the absolutist, the authoritarian, and the dogmatic; and toward the scientific, the experimental, and the morally significant.

FISHER, FREDERICK B., *Can I Know God? Harper & Brothers*, 1934, 140 pages, \$1.00.

Dr. Fisher, formerly a missionary to India, out of a rich background of personal religious experience, asks whether there is a God, what he is like, how people may know him, and discusses the richness of a vital religious experience.

GRAHAM, WILLIAM C., *The Prophets and Israel's Culture. University of Chicago Press*, 1934, 117 pages, \$1.50.

Professor Graham interprets religion as a form of social behavior, rather than as a form of literary expression. In this book he interprets the Hebrew prophets in terms of the cultural struggles in which they were engaged. The book is refreshingly different from studies of biblical literature merely as such.

GRAY, HERBERT, *About People*. Scribners, 1934, 176 pages, \$1.75.

This is a frank and open consideration of the most intimate spiritual and emotional problems of men and women. It is divided into three parts, the first dealing with problems of religion and of personality, the second with sex, especially regarding women, and the third with some duties of ministers in the face of these problems. Like Dr. Gray's other books, it is very well written and vitally interesting.

HICKLER, ROSALIE D., *Lower Than the Angels*. Willett, Clark & Co., 1934, 75 pages, \$2.00.

Mrs. Hickler has been a prize winning poetess for several years. In this, her first published book of verse, appear many real gems from her pen.

HOLBECK, ELMER S., *Analysis of Activities and Potentialities for Achievement of the Parent-Teacher Association*. Bureau of Publications, Teachers College, 1934, 126 pages, \$1.50.

In this doctoral dissertation at Columbia University is an evaluation, in terms of accomplishment and potentialities for accomplishment, of the aims, activities, program, and work of the P.T.A. It is a carefully done, useful document.

HORTON, WALTER M., *Theism and the Scientific Spirit*. Harper & Brothers, 1933, 231 pages.

An excellent summary of the turnover in ideas of God through the various periods of thought of the last four hundred years; together with a triumphant faith in the future of a potent theism that is both cosmic and humanistic.

HOUF, HORACE T., *What Religion Is and Does*. Harper & Brothers, 1935, 373 pages, \$3.00.

A professor of philosophy, who is at the same time a religious man, has here in one volume a history of religion, a philosophy, a discussion on science and evolution and the nature of God, very interesting treatments of prayer, immortality, and social morality, clear-cut pictures of Jesus as he really lived, and a dozen other topics of primary religious interest. The treatment is steady and sober, and the style is illuminating.

KAWIN, ETHEL, *The Wise Use of Toys*. University of Chicago Press, 1934, 111 pages, \$1.00.

With the cooperation of Professor Frank N. Freeman, the author developed a series of educational exhibits of toys at Marshall Field and Company's store in Chicago. What toys are good for children, at what ages are they appropriate, how may they be employed in the development of wholesome child personality—these are questions raised and answered in this book. To be highly recommended.

KRUTCH, JOSEPH W., *Was Europe a Success?* Farrar & Rinehart, 1934, 88 pages, \$1.00.

In five essays an outspoken American liberal discusses world politics, communism, literature

and utopia, jingoism, and the class war. Interesting and logical, stimulating to anyone, and convincing to one who thinks in Krutch's completely liberal terms.

LEUBA, JAMES H., *God or Man?* Henry Holt, 1933, 338 pages.

A factual argument to the effect that the physical and spiritual goods hitherto credited to God may be more effectively achieved through natural, human methods and instrumentalities.

MCCALL, OSWALD W. S., *The Gods of Men*. Harper & Brothers, 1934, 118 pages, \$1.00.

A book of ten interesting sermons by an outstanding Australian minister who for thirteen years has lived in California.

MCCALLUM, EVA B., *Guiding Nursery Children in Home and Church*. Bethany Press, 1934, 240 pages, \$1.50.

Several years ago Miss McCallum published *The Nursery Class of the Church School*. This book is its successor. The author asks and seeks to answer a fundamental question, "How can we guide the religious development of little children in the wisest way?" The answer is given in terms of both the teacher and the parent.

MILTON, JENNIE LOU, *Let's Go Out-of-Doors*. Cokesbury Press, 1935, 151 pages, \$1.00.

A new text for teachers of beginners in vacation church schools, prepared under the auspices of the International Council of Religious Education. The book contains stories, songs, and poems, together with material for twenty-five sessions.

MOFFATT, JAMES, *His Gifts and Promises*. Scribners, 1934, 245 pages, \$3.00.

A great biblical scholar, who is also a preacher of renown, gives us in this volume twenty-five stimulating sermons.

PICKETT, DEETS, *Temperance and the Changing Liquor Situation*. Methodist Book Concern, 1934, 176 pages, 65 cents.

The fundamental problem of temperance is that people want alcohol because they have acquired a taste for it; that it is not good for them to drink alcohol; and that society must educate them to leave it alone. Complicating the problem is that crime results from the use of alcohol; and that financial interests can make a profit from its use. Thus the problem becomes one of economics and politics, as well as of morals. This interesting book treats the problem from all these aspects.

RICHARDS, KATHARINE LAMBERT, *How Christmas Came to the Sunday-Schools*. Dodd, Mead, 1934, 291 pages, \$2.00.

This is a historical study of the development of Christmas celebrations in Sunday schools, together with a discussion of the usefulness of Christmas in the religious education of children.



SCOTT, ERNEST F., *The New Testament Idea of Revelation*. Scribners, 1935, 254 pages, \$2.00

Professor Scott of Union Theological Seminary believes that God cannot be known unless he is revealed. The New Testament uses the word revelation frequently, but nowhere defines it. Dr. Scott attempts to discover the fundamental meanings of revelation in the Scriptures, and then shows how the Scriptures teach that man may come to know God.

SLEDD, ANDREW, *His Witnesses*. Cokesbury Press, 1935, 240 pages, \$1.25.

The Professor of New Testament in Emory University presents here an interpretation of the Book of Acts. In general, the story is rewritten in excellent English, and interpolated in the Bible story are the necessary interpretations to make the story clear.

STEVENSON, G. S., and SMITH, GEDDES, *Child Guidance Clinics*. Commonwealth Fund, 1934, 186 pages, \$1.50.

One of the significant illustrations of the developing interest in the welfare of children has been the rise of the child guidance clinic. How have they developed? How do they operate? What are their problems? What are the present trends? Since there are more than two hundred clinics in the United States at present, these questions are highly significant.

STEWART, JOHN, *When Did our Lord Actually Live*. T. & T. Clark, 1935, 179 pages, \$2.00.

The purpose of the author's study was to discover the dates of the birth and death of Jesus. This book canvasses the question thoroughly, and concludes that Jesus must have been born in the year 8 B.C., and that the crucifixion must have occurred in the year 24.

STUART, WARREN H., *The Use of Material from China's Spiritual Inheritance in the Christian Education of Chinese Youth*. Oxford University Press, 1932, 202 pages, \$2.50.

Dr. Stuart has long been a missionary in China. He has been burdened by the fact that most Christian literature produced for use among Chinese has been through translation from western sources. He therefore set himself to the task of discovering a fund of Chinese lore which could be used as resource material for the preparation of an indigenous Christian literature. In this book, which is his Ph.D. thesis at Yale, he publishes this material, and shows how Chinese Christianity can utilize its own national inheritance in the religious education of youth.

The philosophy of education upon which Dr. Stuart operates is sound. The suggestions he makes are applicable on every mission field. Incidentally, the wealth of stories and proverbs from Chinese sources which he includes would make excellent illustrative material for educators in the United States.

SUTER, JOHN W., JR., *Creative Teaching*. Macmillan Company, 1934, 154 pages, \$1.25.

This is a revision of an earlier book, published in 1924, and contains, in the form of letters to church school teachers, a great deal of useful counsel.

TENENBAUM, JOSEPH, *Races, Nations and Jews*. Bloch Publishing Co., 1934, 170 pages, \$2.00.

Are the Jews a race, or a nationality? Neither, says Dr. Tenenbaum, a distinguished Jewish editor, lecturer, and surgeon. He discusses a variety of world problems of Jewry in this book, including race prejudice, economic discrimination, migrations, and a chapter on the peculiar problems Jews now face in the United States. The principal emphasis of the book is on the present Hitlerite persecutions in Germany, their backgrounds and results.

WEATHERHEAD, LESLIE D., *Discipleship*. Abingdon Press, 1934, 152 pages, \$1.00.

Dr. Weatherhead is the young and popular minister of a large Methodist church in England. In this book he gives the gist of a series of lectures to young people on important personal aspects of the religious life.

WESTON, S. A., and HARLOW, S. R., *Social and Religious Problems of Young People*. Abingdon Press, 1934, 288 pages, \$1.75.

In these apparently stenographically reported case studies of young people's discussion sessions, a great number of social and religious problems are opened and clarified. The book lends itself admirably to use by leaders of youth groups who wish to discuss such problems. It is provocative and stimulating.

WIDDINGTON, P.E.T., *The Armaments Racket*. Morehouse, 1934, 26 pages.

In brief compass the author, a clergyman of the Church of England, has severely indicted the private manufacture and trade in arms. He is supported by Mr. Clifford P. Moorehouse, the editor of *The Living Church*, who wrote the introduction to the pamphlet. The indictment is followed by a program of action looking toward the abolition of the menace—a far greater evil than white slavery or the traffic in narcotics.

WOBBERMIN, GEORGE, *The Nature of Religion*. Crowell, 1933, 379 pages.

A somewhat "circular" study of religion, in terms of a systematic science of its nature, based on the uniquely religious as found in experience, the truth of which is then validated in the light of the results obtained in the study of the nature of religion.  
—Curtis W. Reese

